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[ONE PENNY.]

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NOTICE.

Next week, on account of Easter, "The Inquirer" will be published on Thursday. Editorial matter and Advertisements should be sent in as early as possible.

NOTES OF THE WEEK.

AMID expressions of profound and universal sympathy, which on the part of his followers and many others have been touched by deeper tones of admiration and affection, Sir Henry Campbell-Bannerman has laid down the office of Prime Minister, and on Monday Parliament adjourned, to give time for the necessary readjustment of "the Government," with Mr. Asquith as Prime Minister. It is greatly to be regretted that the King's absence abroad at this juncture should have rendered the loss of so much parliamentary time inevitable, and the second reading of the Licensing Bill cannot now be taken before Easter.

Of his old leader Mr. Asquith spoke with true feeling in the House of Commons on Monday:—"This is not the occasion on which it would be possible or appropriate to attempt to do justice to the great qualities of our revered and trusted chief, or to enlarge on his long and splendid services to the State. For the moment I will not trust myself to do more than to say that in the annals of our history there is no man who, after long years spent in the thick of public contention, has ever laid down the highest office under the Crown more universally or more deservedly beloved. There is not, I believe, a single Member in any quarter of the House who has not come

down here to day feeling himself under the shadow not merely of a political, but of a personal loss." The leadership of the Government passes now into strong and capable hands. While the personality of the old chief will be sorely missed, there will be no slackening in the energy of reform.

THE Bishop of Birmingham addressed a great meeting at Birmingham on Monday in support of the Licensing Bill. He earnestly appealed to the thinking and philanthropic not to be cajoled or terrorised by "the vast financial pressure which was being put on all classes and all sorts of individuals," and warned them of "the tremendous peril there was to a country of purely financial considerations becoming so dominant that it would be impossible to do anything if it was contrary to what were called "the interests." In particular he defended the principle of the time-limit, and set forth the really overwhelming case against those who regard licences as a freehold property. We need not repeat his argument here. It is substantially the same as has already appeared in our columns, and may be read in the Bishop's own trenchant exposition of it in Tuesday's *Birmingham Daily Post*. He concluded by a reference to Bishop Magee's oft-quoted dictum that he would rather see England free than England sober. This, said Dr. Gore, is a false antithesis, for unless it were sober how could England be free?

At the same meeting an important letter from Mr. Arthur Chamberlain was read, strongly supporting the Bill. "The objects of the Bill are," he wrote, "and I am sure the results of the Bill will be to reduce temptations to excessive drinking, and to restore to the people of this country their undoubted right to control the traffic in the interests of themselves and their children." In a very noteworthy passage he also said: "At the time I was chairman of the Licensing Committee, the Birmingham magistrates proved beyond a doubt that a carefully planned but large reduction of licences in any area: . . . did reduce drunkenness, and improved the order and morality of the areas affected." This is first-hand, and indubitable evidence on a point that has been questioned by opponents of the Bill, and it is worth special emphasis in this debate.

A SPECIAL meeting of the Provincial Assembly of Lancashire and Cheshire was held in the Memorial Hall, Manchester, on Wednesday evening, under the presidency of the Rev. W. Harrison. The

following resolution, moved by Mr. John Dendy, seconded by the Rev. H. Enfield Dowson, and supported by Mr. H. P. Greg, was unanimously passed:—

"That this meeting of the Provincial Assembly of Lancashire and Cheshire welcomes the Licensing Bill now before the House of Commons as a courageous and statesmanlike effort to deal with a great national evil, and urges upon all members of the Assembly who feel the necessity of such reform of the liquor traffic to unite in support of the Government in its great undertaking. That copies be forwarded to Mr. Asquith, Mr. Balfour, Lord Ripon, and Lord Lansdowne."

Mr. Dendy, in moving the resolution, said this matter had become a national struggle for freedom from a particular class of traders banded together, most strongly and effectually for the promotion of their own personal interests. It would be a serious thing for English politics that any class of traders should acquire such power, and should so organise themselves as practically to control the politics of the country in their own interest. That in itself would be an issue that would threaten the future of English public life and that honesty and freedom from all forms of corruption which had become the great glory of our country. But when that class of traders was the class of all others whose trade was the most dangerous to the country, the evil became intensified one-hundred fold. "We shall make a mistake," said Mr. Dendy, "if we regard this contest as merely a contest for temperance reform, and do not fix our eyes steadily on those broader issues, greater even than that of temperance reform, which are involved in it. In my judgment the Bill should take as its second title, and be called, a Bill for the enfranchisement of the English people from the domination of the liquor trade." There was a large attendance of delegates from all parts of the province.

On the previous evening, the following resolution was passed by the governing body of the Manchester District Association, on the motion of Mr. T. Fletcher Robinson, seconded by Mr. Canning:—"That this meeting heartily rejoices that a Licensing Bill has been laid before Parliament to reduce the overwhelming temptations to drink and to give the people their rightful authority over the liquor traffic. This meeting calls upon all friends of national righteousness and freedom to withstand the interested opposition of the liquor trade, and to support a measure that makes for domestic comfort, national health, and social progress;

and the meeting further pledges itself to support the Government in their endeavour to place the principles of the Bill in the Statute-book during the present session."

GENERAL BOOTH entered his eightieth year yesterday. Age and unremitting labour have in recent years told upon the Salvationist patriarch; nevertheless, he still manages to do a remarkable amount of work, maintaining an unfailing vigilance over his world-wide organisation. The *War Cry* reprints the views expressed by the General on the Licensing Bill immediately after its introduction by Mr. Asquith. He has no doubt whatever that reduced facilities for drinking mean reduced drunkenness. He is delighted with the boldness of the Bill, but would go further in the matter of Sunday closing and in restrictions on Clubs. But he presses home the importance of those religious forces which are more potent than Acts of Parliament, which make for righteousness and temperance and deal directly with the redemption of the individual. We gladly join in the chorus of good wishes which, apart from creed or party, are just now being offered to this notable Englishman.

WITH reference to a note in last week's *INQUIRER* on Dr. Horton, and the story of his experience at Shrewsbury, quoted from the character study in the *Daily News*, a correspondent points out to us, on the authority of the "Shrewsbury School Register," that Butler was not headmaster at that time. He retired in 1836, and when Horton entered the school in 1872 Moss was the head.

UNLESS we misunderstand a statement in the *United Methodist*, the contributions of the newly united Methodist churches towards foreign mission work amount to 2s. 2d. annually per member, and make up a total of more than £16,600, a result which seems to have surprised the investigator.

THE April number of the Rev. Henry Gow's *Rosslyn Hill Sermons* is on "The Sense of Sin." It pleads for the recognition of the reality of our moral experiences. "There is a divine life within us seeking ever for the light, only to be satisfied by what is good and holy. We are dowered with that most sacred and tremendous gift of moral choice. This freedom of the will is a mystery belonging to the inmost soul." And of the need of repentance for our sin it is said:—

"We need to put away all excuses as though it were circumstances or error or necessity which had caused us to do wrong. We need to stand up like men and admit our responsibility, not shuffling it off on other people or other things, or on heredity, or the laws of life. We need to arise and go to our Father with a true repentance in our hearts, confessing our sins, praying forgiveness, longing for reconciliation, ready to take the lowest place and to do the hardest work if only we may feel once more at peace with Him. We seek for strength to live more nobly, more unselfishly in the days to come. We come to God like the prodigal asking only that we may enter the old home again, that we may breathe our

native air, that we may feel our Father's love and strength about us, and to all such as truly repent the words of Jesus are found true: 'And when he was yet a great way off, his father saw him and had compassion upon him, and ran and fell on his neck and kissed him.'"

THE *Essex Church Calendar* for April has a delightful portrait of Dr. Brooke Hereford, and embodies his lecture on "A Unitarian's Answer to the Claims of Roman Catholicism."

"THE Great Companions" is the title of a book which Mr. Henry Bryan Binns proposes to publish this summer. Part of its contents we have already welcomed in two booklets, "For the Fellowship." Of some of these prose poems M. Paul Sabatier wrote to the author, "*Je les ai lus et relus; ils sont d'une simplicité d'élégance.*" Of others, Mr. Edward Carpenter said, "You have got somehow the satisfying rhythm. . . which cannot be defined." The completed volume, we learn from a prospectus, will consist of eleven chapters—The Fellowship of the Earth, The Voice of Humanity, Tree-Life, The Coming of Man, The City, One of London's Lovers, Pioneers, Love's Body, For Comrades and Lovers, Liberty, Vista. These will form together "a body of more or less mystical but simple thought on Man's relation to the earth, human solidarity and race-life, the purpose of Man, the mystery of passion in its 'human and divine' aspects on faith, liberty, suffering and death." As a reminder of the author's style in these prose poems we quote this passage from the second part of "For the Fellowship":—"Now I will launch out into the sea, voyaging with my sails and going forth in faith from these safe shores, these inland waters I have known. I carry an Unknown Voyager whose errand I know not, save that he crieth to me continually as I go, 'Have faith, little brother! Have faith!'" Friends who wish to secure copies of the book on publication (the price is 2s. net, post paid) should send a card to that effect to Mr. Binns, at Letchworth Corner, near Hitchin.

A FURTHER article on "Fideism," by the Rev. W. Whitaker, we are obliged to hold over this week, and perhaps over Easter.

Nothing is so eloquent as the deep silence of a crowd. A sigh, a low breathing, sometimes pours into us our neighbour's soul more than a volume of words. There is a communication more subtle than freemasonry between those who feel alike. How contagious is holy feeling! On the other hand, how freezing, how palsying is the gathering of a multitude who feel nothing, who come to God's house without reverence, without love, who gaze around on each other as if they were assembled at a show, whose restlessness keeps up a slightly disturbing sound, whose countenances reveal no collectedness, no earnestness, but a frivolous or absent mind!—The very sanctity of the place makes this indifference more chilling. One of the coldest spots, on earth is a church without devotion.—*Channing.*

CHOWBENT CHAPEL.

AT Chowbent Chapel, Atherton, near Manchester, this year's Good Friday meetings of the Manchester District Sunday School Association are to be held. The following interesting article, by the Rev. J. J. Wright, minister of the chapel, was contributed some time ago to *The Seed Sower*, and, as now revised, we are glad to call further attention to it here.

Chow, or Chowe (rhyming with *flow*) seems to have been the name of a yeoman-farmer of the seventeenth century (possibly the sixteenth); and the Bent (A.S. *beonet*, hill-side) was a somewhat difficult slope, or hill, up and down which, by the Chanter's Brook, along a road on the edge of Chow's Farm, all the wheel traffic of the district, including the coaches, had to go. There was a considerable family of Chowes, as is shown by the Parish Register of the period, and the name appears in documents as early as the thirteenth century. But the yeoman-farmer we are speaking of, heir to his deceased father, Arthur, was George Chowe, whose house on the *bent*, tradition says, was "a famous Hostellerie," around which the old township grew. Hence Chow's Bent, or Chow-Bent, as it was easier to say, came to be well known. And a curious thing happened. The whole district, which had for hundreds of years previously borne the name of Atherton from the Lords of the Manor, somehow took to itself the name of this yeoman-farmer, and called itself Chowbent, or, colloquially, simply Bent. How was this? May I venture a suggestion? There was in those days (the seventeenth century) only one place of worship in the township. It was our Presbyterian Chapel, erected in 1645—the year of Naseby. Most of the inhabitants of the township appear to have then been Presbyterians, as also evidently was the then Lord of the Manor. There is good documentary proof that this 1645 Chapel was built by the congregation—i.e., not by the Lord of the Manor, but with his sympathy, as he found the land. So good an understanding did there seem to be between the then Lord Atherton and the builders of the "Chappell," that they never thought to get from him a deed or lease of the land on which the "Chappell" stood! Moreover, so good a feeling was there towards the Episcopalians that, in 1717, the Vicar of Leigh (an adjoining parish) reports to the then Bishop of Chester that the Presbyterians of "Chowbent Chappell" not only permit him occasionally to use their "unconsecrated" (!) chappell for an Episcopalian Service, but are kind enough to provide him with a Bible and Prayer Book for the same. I fear, however, that long before this (1717) the Lords of Atherton had ceased to be the friends of the congregation of the Presbyterian Chapel. One main difference may be called dynastical. The congregation (whose minister, Rev. James Wood, senior, was one of the "silenced" in 1662, and who, in 1670, was "caught and sent to prison," though under the Indulgence Act of 1672 he resumed his preaching again) had suffered enough under the Stuarts to make them heartily in favour of the new spirit of William and Mary (1689), and of the Hanoverian regime. Some

of the Lords of Atherton, on the other hand, so sided with the Stuarts that the heir of the Athertons, born in 1700, was in due time brought up at the Court of the Stuarts abroad, and, when he came of age in 1721, this young man, as lord of the soil, seized the Chappell, turned out the people whose fathers in 1645 had unquestionably built it, got it "consecrated," and made into an Episcopalian place of worship. On its site the present Parish Church now stands. A quaintly beautiful story is cherished as to the words in which the Chappell was sadly handed over. An old man and his wife, living in a thatched cottage opposite the Chappell, were the caretakers. They had the keys, and on any day the emissary from the lord of the soil was expected. He came one evening, and, as the old Dame lifted the keys for the last time from their accustomed nail in her cottage wall and handed them to the all-powerful messenger, she said, "Yo' con tak't kayes o't Chappill, bud yo' hannot t' kayes o' Heaven—yo'n nod!" ("You can take the keys of the Chapel, but you haven't the keys of Heaven—you've not!")

Here was the turning-point of a conflict which I fancy had been going on for many years between the later Lords of Atherton and this Presbyterian congregation. They had built the first Chapel in 1645. They were turned out of it in 1721. But there is another historic fact to be noted—an event which happened in 1715. While the congregation still held the 1645 Chapel, the Rev. James Wood, junior, son of the James Wood already mentioned, had, in 1695, become the minister. Like his father, and like the congregation, he seems to have been of a vigorous, sturdy character. He had great influence, and one might fill pages with accounts of his sagacious, good humoured sayings and doings. In the year 1715 this same James Wood was called upon, as men in other districts were, to get together quickly and arm all the "lusty young men" and others of his congregation and township, march to Preston, and, at a point on the river there, meet and stop the Pretender, who was on his way from Scotland to make another of the Stuart attempts to regain the throne. So gallantly and effectively did James Wood and his hundred stalwart men do this military business that he earned the name of "General" and was ever afterwards affectionately known by his congregation and the district as "General Wood." Over the pulpit in the present Chapel is an appropriate tablet commemorating his character. He died in 1759, aged 87, having been minister sixty years. The Parliamentary records of the period show that James Wood received the special thanks of the Government for his valuable services, and a grant of £100 for his expenses. He might have had a larger sum (even an annuity of £100 a year, it is said), but would not hear of it.

Let us return now to the losing of the 1645 Chapel. This was in "General" Wood's time (1721). Such a congregation, with such a minister, would not be easily beaten. And here we come back to George Chow again. Yeoman-Chow's estate was a *freehold*—the only freehold land in all the township. The congregation

being Chapel-less, part of this freehold was at once purchased by one of the good families who had been turned out of the 1645 Chapel, and *on this freehold land* the present spacious Chapel was immediately built in 1721. Already, as early as 1717, the people had begun to call the 1645 Chapel "Chowbent Chappell," even though it *was* on the Atherton estate, as if they honoured the name of the yeoman freeholder more than the name of the larger landlord of the surrounding area. Be that as it may, the 1721 Chapel (the present Chapel), for good reason, as will be seen, was called *not* Atherton Chapel, but *Chowbent* Chapel, and has fondly retained the name ever since, as it is always likely to do, although it should be noted that the recognised name, municipally, postally, and in every sense, of the *whole* township is now, as in earlier days, **ATHERTON**.

Towards the building of the present Chapel in 1721, "General" Wood appears to have given his £100 earned by that three days' determined fight at Preston, in which he defeated the Pretender. The Mort family gave the land. Many members of the congregation were people of substance, and they gave liberally. Others of the congregation gave of their labour. Moreover, James Wood was as shrewd and sturdy a beggar as he was a bold and gallant fighter. He went and asked a certain Squire having a park between Atherton and Bolton, and whom he knew right well, to give him twenty oak trees towards the new Chapel. The Squire replied that twenty were rather a lot; he would not have minded if he had asked for ten. "Well," said the "General," "ten is just what I wanted, but I asked for twenty because I knew you would only offer me *half* of what I asked."

So the spacious square brick Chapel, with its rich dark oak pews, deep galleries, three-decker pulpit, all excellently preserved and beautifully kept, stands on its own freehold estate, surrounded by its graveyard, its Sunday and day schools, its Congregational Room, and varied institutions. The saying is that "there is not only an old root in here, but that it is ever flourishing." Friends say that few of our places are more alive! But it should also be said that, after all, the soil and situation, so to speak, are favourable to the thriving of our cause here. Our Chapel and its congregation have always been livingly, and, indeed, leadingly, associated with some of the best life and movements in the township—social, civic, political, educational, and philanthropic. The history of the township is all intertwined with the history of the Chowbent congregation. Moreover, in a township with less than 20,000 inhabitants, even at the present time, it is easily possible for a fairly strong congregation to make its influence felt. With the exception of a little ecclesiastical encounter now and again, when someone forgets who we are, and when we just have to *defend*, like "General" Wood, against the "Pretender," we live on very neighbourly terms with all religious bodies, Church or Dissent. It has actually been my happy lot to take part in some religious service or other with *every* religious body in Atherton except the Roman Catholic, and

these include Church, Wesleyan, Baptist, Primitives, Independents, Calvinists, and various missions. The fact seems worth recording.

Through the munificence of one member of the congregation in 1901, Chowbent Chapel was enlarged by the addition of a fine vestibule, with organ chamber above, in which also, at his own cost, he placed a grand organ. In 1907 the electric light was installed by members of another family in memory of their father; and the congregation took down and re-erected the east and west galleries, putting in new beams of good English oak, and thoroughly renovated the whole interior of the Chapel. Moreover, the congregation has, within recent years, added greatly to the ample and excellent school accommodation. Outside the door of the Chapel is the grave of Dr. John Taylor, Tutor at the Warrington Academy, in the founding of which leading members of the Chowbent congregation took an active part. Among these none was more prominent than John Mort, whose house, now "Alderfold," is close by the Chapel, at which house Mrs. Barbauld, Dr. Priestley, Thomas Belsham, Dr. Taylor, Theophilus Lindsey, Matthew Henry, and others, were once among the frequent visitors. Mrs. Barbauld's room at the house still bears her name.

When, in 1721, the congregation lost their 1645 Chappell, the only "perishable assets" they brought out with them were their own oak Communion table and the silver Communion cups bearing the Mort initials, and these are in the "New Bent" (as it was mostly called)—the New Bent Chapel to-day; but I believe that the sturdy congregation and their minister, the "General" brought with them, in their hearts and minds, all those "imperishable principles" which should possess, and be possessed by, a sincere and earnest, a working and worshipping people to-day.

J. J. W.

LONDON SUNDAY SCHOOL SOCIETY.

FIFTEENTH MUSICAL FESTIVAL.

THIS annual event was held at Essex Hall last Saturday, April 4, and attracted a good audience of visitors. Most of them were interested in one or other of the competing choirs, the members of which were thus, by the presence of their friends, encouraged to put forth their best efforts. Only six schools had entered for the competition, but all six choirs were, according to the adjudicator, Mr. C. J. Dale, of a very high order of merit. As is usual at these festivals, each competing choir sang a test piece selected by the adjudicator and a piece of their own choice. This year's test piece was "The Old Green Lane," the words written by Eliza Cook and the music composed by George Rathbone. The music was bright and the words were cheerful, and the piece was in every way suitable to the occasion.

The competing choirs, in the order in which they sang, and their conductors and selected pieces were as follows:—(1) Highgate-hill: Conductor, Miss Amy Withall, "The Lord Setteth Fast the Mountains," H. Smart. (2) Brixton: Conductor, Miss Hopkins, "The day is Past and Gone," H. R. Shelley. (3) Stratford: Conductor Miss Edith Maquire,

"Sweet Bird of Spring," W. W. Pearson. (4) Stepney Green: Conductor, Miss E. H. Harris, "Children, Pray this Love to Cherish," Spohr. (5) Newington-green: Conductor, Miss Maud North, "The Violet's Plea," F. Abt; and (6), George's-row: Conductor, Miss Amy Withall, "Cleansing Fires," F. H. Cowen.

Mr. Dale was unfortunately prevented by another engagement from delivering his award in person, but he left a written award which was read by the President, the Rev. Henry Rawlings, when the choirs re-assembled at 6 o'clock after tea. Mr. Dale's award began by congratulating the Society and the conductors of the competing choirs upon the distinct advance which had taken place in the efficiency of the choirs generally during the five years which had elapsed since he had last acted as adjudicator. This fact had increased very considerably the difficulty of his position, and had compelled him to make his award upon points which were not really of the highest importance. He suggested whether the time had not arrived when "sight reading" might be introduced as an additional test to illustrate the teacher's method and the degree of intelligence of the children and to lighten the burden of the adjudicators. The performances of each choir were then dealt with in detail. Mr. Dale had awarded 200 marks as his total, and the three highest choirs had each obtained over 180 marks. The banner was awarded to George's-row, with a total of 187; of their performance, Mr. Dale remarked that accuracy in detail was conspicuous and that the time in the test piece was perfect. Stepney Green was awarded second place with a total of 183 marks, Mr. Dale especially praising the rendering of their selected piece, which he said was excellent in every way, and a truly artistic effort which he could not commend too highly. The third place fell to Brixton, with 180 marks, Mr. Dale remarking that the singing in this case was excellent and showed a very intelligent appreciation of words and music, particularly in the selected piece.

At the conclusion of the award, a concert was rendered in which the united choirs, conducted by Mr. W. J. Noel, sang three part songs excellently, and the George's-row choir also sang their selected piece. The other items of the programme consisted of two violin solos by Miss Winifred Stanley, songs by Miss Jessie K. Epps and Mr. A. Savage Cooper, and a couple of recitations by Miss E. A. Bredall. The proceedings evoked plenty of enthusiasm, and the Festival from beginning to end was a marked success. At the close, the banner and certificates were presented by the President to the two junior members of the two winning choirs, and certificates were given to the conductors of each choir for distribution among the members. These latter were, as in past years, very kindly furnished by Mr. Ion Pritchard, to enable all the choristers to have some lasting token of the part they had taken in the festival.

CHRIST'S yoke is easy, not because it is painless, but because love makes the pain welcome.—George Tyrrell.

HEGELIANISM AND FREEDOM.

II.

WE sorely need a sober treatment of the psychology of sin. And yet it seems a thing almost impossible of attainment. Writers on morals are good men, and they cannot escape from the bias of their goodness. I know of only one Moral Psychologist who was good enough to be able to understand sin from the sinner's point of view. His last word about sinners was, "Father, forgive them, for they know not what they do." I presume that Judas was one of the persons for whom he prayed.

One result of the moral bias of the moralists is that they suppose the sinner not only to do wrong, but to do it with *their knowledge* of its wrongfulness. They superimpose their own conscience on the wrong-doer, and assume that his act meant to him what it means to themselves. The act of Judas, for instance, means to them the basest act ever done by man; and probably they are right; but when they treat Judas as saying to himself, "Go to, now, I will commit the basest act ever done by man," they are certainly wrong.

This applies to that question with which our opponents are continually pressing us—and they are right in doing so—the question, "Might I not have acted otherwise?" What makes this question so puzzling is that half-a-dozen different meanings may be assigned to it, the answer being "Yes" or "No" according as one or another meaning be taken. This enables a disputant who has been met with a distinct "No" in answer to one form of the question to re-introduce it in another shape, to which a contrary answer would have to be given. Thus, if you mean "Is it conceivable or thinkable that I might have taken the other course?" I answer "Yes; and not only one other, but any one of a large number of others." But if you mean, "Given a group of causes then and there operating under the form of my will, is it possible that those causes should have yielded other effects than they did yield?" then you are merely asking whether the same cause, or group of causes, can be followed by two different series of effects. This question is sheer nonsense, a mere jumble of self-contradictions, the absurd nature of which is disguised by its being put in the interrogative form. It is simply asking whether the same thing can both be a cause and not be a cause at the same time. Once more, if your question has a suppressed condition behind it and takes this form, "Supposing that I knew *then* what I know *now* of the meaning of my act, might I have done something else?" the answer is, "Not only might I have done something else, but I certainly should have done so." This last form of the question—the form which carries a suppressed condition—appears to me to be the one which our opponents have usually in mind. Thus, when Mr. Gow asks me in effect, "Was not Judas responsible for acting as he did because he might have acted otherwise?" what he really means is, "Supposing Judas to have known all that I know about him—namely, that his contemplated act was the basest ever done by man—might he not have refrained from doing it?" I answer, "He not only *might*, but

certainly *would* have so refrained." He *could*, under those conditions, no more have done the deed than Mr. Gow *could* do it himself. What is usually overlooked by those who use this argument is that in opening out the possibility that a person might have acted otherwise they close the possibility of his doing what he did. Perhaps our friends would think better of us if they were to try us with their question in another form. That is, instead of asking, "Might Judas have remained faithful to Jesus?" let them ask, "Might John have betrayed him—might the beloved disciple have 'acted otherwise' by selling his master for thirty pieces of silver?"

Here we encounter an aspect of the question which, spite of its vital bearing on the controversy, is almost invariably overlooked. I allude to the obvious need of testing the "might have done otherwise" theory of morals by its application to cases of *right* action. It is remarkable that almost every instance adduced to illustrate this theory is an instance of acknowledged wrongdoing. We are told that whenever we have yielded to temptation the moral consciousness bears indisputable testimony that we might have done otherwise, and that herein lies the essence of the sense of guilt. But if the theory is true, it ought to hold equally of *right* acts. Having done right, the same moral consciousness which in the other case proclaimed "This was wrong because I might have done right" ought *now* to say, "This was right because I might have done wrong." I can only say for myself that my own moral consciousness fails to make the required announcement, whether I am passing judgment on myself or on others; and I believe that if our friends consult the moral consciousness of men in general, they will find a discrepancy in its testimony when applied to *right* acts, which, from the point of view of their theory, looks very serious indeed. Do they themselves, for instance, withhold their approval of the fidelity of John until they have satisfied themselves that he *might have* betrayed his Master? Does the heroism of Luther sink into insignificance because at the critical moment his conscience cried out, "Ich kann nicht anders"? Is a brave man who has stood firmly to his post to be refused praise until it can be proved that he felt inclined to run away? I believe that if we could adduce the actual testimony of the moral consciousness in the moment of right decision, it would invariably take the form "Ich kann nicht anders." However plausibly the doctrine of the "open alternative" may be used to explain our judgments on wrong, it breaks down when applied to these judgments on right. There is to me something almost revolting in the notion that I may reverence no man as an actual hero unless I am content to regard him as a possible traitor or coward. Such a doctrine, if seriously and explicitly propounded, would be nothing less than an outrageous affront to the moral consciousness.

Libertarians of a certain school are fond of assuring us that of all the sinful acts done by men since the world began not one need have been committed. There is a sense in which this is true, and another

sense in which it is false. For the present, however, I shall leave the statement as it stands, and respectfully ask those who defend it whether they are prepared to make the same statement with regard to all the *righteous acts* that have been done by man. They assure us that Judas might have done otherwise. Are they *equally* sure that Jesus might have done otherwise? Do they mean that to Jesus the alternative of refusing his duty was open *in the same sense* that the alternative of refusing his crime was open to the other? And, broadening out the view, would they maintain that the Moral Order is so arranged that every noble deed, from the Cross and the Hemlock Cup down to the last widow's mite of self-sacrifice, might have been left undone? Would they, while strenuously denying a divine necessity in the world's history of sin, deny equally and in the same sense a divine necessity in the world's history of virtue? Is their interpretation of the world's history all of a piece with their interpretation of the individual moral consciousness? Briefly, my questions come to this: Do these thinkers ascribe freedom to all those activities of the human will which, since the world began, have been turned in the right direction *in the same sense* as they ascribe it to those activities which have been turned towards the wrong? Do they say of the first set of results as of the second, "They might have been otherwise"?

Now, if the doctrine of the "two alternatives, one higher and one lower," is to be maintained as the basis of human freedom, it is absolutely essential that each of the two should be treated as an exactly equivalent opportunity with the other. Whatever you say about the openness of the second you must be able to say of the openness of the first, no more and no less. They must be open on precisely the same terms. You must not secretly post a compelling force at the parting of the ways and then proclaim that the traveller is free to take which road he will. Now, this evenness of treatment is, I venture to affirm, nowhere to be found among the exponents of the "two alternatives." Their treatment of the matter is splendidly one-sided—I say "splendidly" because their one-sidedness is itself a witness to the divine bias of a rational will. To begin with, they weight the scales by the very terms they use, calling this "higher," that "lower"; for no rational being *consciously recognising* one alternative as "higher" than the other could hold himself *equally* free to choose either. And then, be it observed, it is only when the question arises of personal responsibility for *sin* that they lean hard upon the plea "You might have done otherwise." But the instant virtue appears upon the scene, the pressure of this pleading relaxes, the leading arguments retire, and our opponents are as willing as ourselves to cry "Numen adest."

Whatever be the case with other people's alternatives, our opponents have here before them an alternative of a perfectly plain character. Either they do or they do not maintain the equivalence, as opportunities, of the "higher" and the "lower"; either they do or do not say of every good deed, as of every bad deed,

done since the world began, "It might have been otherwise."

Let them take the first, maintaining that the sum of moral goodness in the world is entirely man's doing; that for every tittle of virtue in history man is responsible in the same sense as he is responsible for every tittle of vice; that every good deed done, as every evil deed, might have been left undone. Will our opponents frankly face the consequences of such an admission? The whole evolution of humanity—intellectual, moral, social, religious—now presents itself as something which "might not have been." Human life, as a whole, is instantly emptied of all meaning and of all Divine purpose. For how can the evolution of man represent the purpose of God when something else "might have" taken its place, and when it has rested with human wills alone that this "something else" has not occurred? And what of the future? If it is true that the history of virtue, with all its episodes, might not have occurred, then it is equally true that it may not continue. If you seriously hold that the higher and the lower are open to mankind in the same sense, what guarantee can you give me that the lower will not triumph? Whatever assurance I demand, you can only reply, "It may or may not be," and the Moral Order becomes a mere "bad security." What rational being will respond when you ask him to invest his moral energies in a world whose essential nature, by your showing, is the perpetual risk of moral bankruptcy? In such a chaos the idea of personal responsibility again becomes an unthinkable absurdity. Here you can promise nothing, undertake nothing, be responsible for nothing. How can I give a pledge to a Universe which is for ever threatening to put me to confusion?

The other alternative remains to be considered, and this it is which the thinkers I am criticising appear in most cases to have taken, either consciously or unconsciously. We are to suppose that, though the choice of paths seems ever to lie with us, yet enough divine urgency is somehow introduced to ensure that God's ends shall be attained. The individual choice may appear to be free, but somehow (*how* is never stated) the net result of all the choices is determined. Now, if this is so, it is plain that you cannot say of all moral good, "It might have been otherwise and may continue to be otherwise." We have reached a form of qualified determinism, which is peculiarly paralysing to the will, because it leaves us utterly in the dark as to the precise point at which the qualifications begin to operate, and the precise degree to which they extend. More strictly examined, it will turn out to be a contradiction, for we are offered the conceptions of a world which is determined as to its ultimate purpose, notwithstanding that the individuals by whose agency the purpose is to be accomplished are free to resist that purpose or to support it. What, however, must be perfectly plain is that in a world so controlled, or interfered with, in the interests of the Good, the higher alternative enjoys advantages as compared with the lower which completely upset the equivalence of the two and shatter the notion of an "open" choice between

them. The "might have been otherwise" doctrine, if applied at all, must be reserved exclusively for cases of human *sin*, and the only freedom unconditionally predicable of man would be *libertas peccandi*. Whither such a conclusion leads I need hardly point out. Pushed to its logical results, it ends not in the Libertarianism of Martineau, but in the Determinism of Augustine and Calvin.

My plea, therefore, is that the individualistic doctrine of freedom needs to be tested by a wider application than it has commonly received; first, by reference to cases of right action as well as of wrong; secondly, and more especially, by reference to the organic evolution of human society as a whole. My opinion is that the doctrine will bear neither of these tests. And, further, that when pressed to its conclusion and unfolded in all its implications, it will be seen to involve the breakdown of Moral Order and complete moral scepticism, from which escape can only be found in Determinism of a peculiarly obnoxious type.

L. P. JACKS.

THE LIFE OF CHRIST IN RECENT RESEARCH.*

THIS book, Professor Sanday says, is of composite origin, and he confesses that it was somewhat of an afterthought to print together the papers of which it is composed. Yet the papers have a considerable degree of unity, both of time—all having been written within about a year—and of purpose, inasmuch as "the collection, as a whole, reflects a part of the process of self-education for the larger task that I have undertaken," which is understood to be a Life of Christ.

The volume would, in fact, be more fitly described as a collection of the most recent occasional papers and lectures of the learned author, with one or two sermons thrown in. We will not, however, quarrel with the form, for even a Miscellany by Dr. Sanday is, in a way, a welcome and certainly a useful gift. Naturally, perhaps, it does not all come to us with an equally strong appeal. But, apart from that, what Dr. Sanday writes derives a special importance from his representative character and position. One of the Senior Professors in the Oxford Faculty of Theology, he combines within himself the character of New Testament Critic and Exegete and that of Systematic Theologian. He was Professor of Exegesis, and is now Professor of Divinity, and during a twenty-five years' tenure of one or other of these chairs has been a powerful moulding force in Oxford theology.

Though the Divinity Chair is, we believe, a higher dignity than that of Exegesis, we confess Dr. Sanday's strength seems to us to lie more with the first and inferior love. Noted for the moderation and courtesy with which he expresses his opinions, he is possessed in a pre-eminent degree with the desire to be fair to those whose position he feels called upon to criticise; hence, while he does many other things well, he is never better than when expounding the

* "The Life of Christ in Recent Research," By William Sanday, D.D., LL.D., Litt.D., &c. (Oxford, at the Clarendon Press, 1907. 7s. 6d. net.)

recent course of research or thought in one of his own departments.

Such an exposition forms the main portion of the volume under notice. The *pièce de résistance* is furnished by a course of four lectures delivered at Cambridge under the title "The Reconstruction of the Life of Christ," together with two others on the most recent literature dealing with the same question delivered at Oxford two terms later, which six lectures may be supposed to have suggested the revised title under which the book appears. The rest of the contents are a "preliminary" lecture delivered in the Church House on "The Symbolism of the Bible," and, following the main contents of the book, we have the substance of a University sermon on "Miracles," reviews of the recent works of Dr. Moberly on "Atonement and Personality," and of Dr. Du Bose on "The Gospel in the Gospels," and "The Gospel According to St. Paul," with, last of all, an "Appendix" containing a sermon on "Angels" preached in the Chapel Royal.

It may be our fault, but we fancy Dr. Sanday least as a preacher, and we cannot say that we feel very much at home with him as an Apologist. If the truth must be told, he seems to be anything but at home with himself in that capacity. He gives us the impression of one who is called to be Coryphaeus, but is compelled to dance in fetters. There is something so halting, tentative, uncertain about the step, such a hesitancy about taking a step, that we feel the performer is hampered, and cannot suppress the question of the cause of it. In an earlier work Dr. Sanday has objected to the form of the complaint made by Dr. Cheyne in another connection. "Apologetic considerations are brought in to limit our freedom. The Fourth Gospel must be the work of the Apostle John, and must be in the main historical because the inherited orthodoxy requires it"—by asking, "Does he really think that 'the inherited orthodoxy' is nothing better than a taskmaster that stands over us with a whip to keep us from straying?" Yet we must still confess that in the present collection, especially in its outworks—*e.g.*, in the sermon on Miracles—but elsewhere as well, there is a good deal which seems to us, endeavouring to discard all prejudice, to owe its form and presence solely to dogmatic presuppositions. These seem, over and over again, to vitiate the method. The method of the *Dogmatiker* is employed where only that of the historian is in place. A complex like that of the cosmogony of Genesis or the Conception of Angels is taken, and, instead of finding its significance by historical analysis of it into its constituents and tracing it to its source or sources as a preliminary to understanding it in the only way in which it can be properly understood—*viz.*, as a synthesis of various elements all of which have contributed something of importance to the idea which was associated with, and must by us be associated with, the final product; the latter is taken ready-made, and forthwith clothed with a symbolic meaning. By the same method the anthropomorphic ideas of the early Hebrews would appear to have their meaning less in the tentative feeling for some expression of the Divine lying behind

them, than as symbols of a higher truth lying before them. Under the head of Symbolic we almost seem to be going back to allegorical interpretation. We are led, indeed, in this way into things approaching absurdities. "The whole system of worship under the Old Covenant was symbolical . . . the expression of spiritual ideas through outward visible and material forms. . . . Thus . . . all times were really holy, but the Sabbath was set apart within the week, and the Sabbatical year in the cycle of years, and the year of jubilee when the cycle had seven times run round. The practice was, naturally, less strict than the theory. If the cancelling of contracts and the reversion of property in the year of jubilee had been carried out, society must have been utterly disorganised." The symbol was, however, if anywhere, in the system, and not in the practice. What, then, does this delectable *system* symbolise in the supernatural plan—this system which only did no harm because it was never carried out, and if carried out would have utterly disorganised society? The system is nothing but an inane if well-meant dream, which, so far from being related to a supernatural plan, is rather the offspring of an infra-rational phantasy. This lapse into the cult of symbolism on the part of the author, we confess, saddens us. We seem to be invited back into the slough from which we had supposed the comparative and historical study of the Bible had once for all delivered us.

For the middle and by far the most important part of Dr. Sanday's work many will be grateful to him. In these six lectures the twenty and more years of research in New Testament problems since the author returned to Oxford as Professor in 1883 are passed in review. The survey is not flattering to British *amour propre*. While registering the useful work of English scholars, he confesses that his review must be attached in the main to a long list of German names. He says, with a candour and justice which everyone at all familiar with the ground will recognise, "Nearly all the [English] work . . . has been of sober hue. . . . If Dr. Hatch had lived, we should probably have had more of enterprise to chronicle. . . . As a rule, English work of the last twenty years has been neutral and defensive. . . . But the strong point of Teutonic Science is its persistent spirit of forward movement. With us, if a good piece of work is done, it lasts for a generation, whereas in Germany, no sooner does a definite result appear to be gained than new questions begin to be asked and new combinations attempted."

. . . For these reasons the review of the situation which I am about to attempt will be mainly concerned with what has been done in Germany." It is gratifying to find that he believes this neutral and defensive period of English theological scholarship is coming to an end, has come to an end, and he sees a new and more adventurous and inventive spirit abroad. We shall believe this of the older Universities when we see it ourselves. While Ecclesiastical preferment is the goal of ambition of most theologians, we do not expect to see the adventurous and inventive spirit overstrikingly manifested. Lay Professorships of Theology would produce that

spirit at once, and Cambridge is to be congratulated in having a Professorship which can be and is held by a layman. The difference between the German theologian and his English confrère is that the former makes his voyages of investigation and discovery in a free balloon which can rise to any height and sail in any direction; the English theologian, with the fewest exceptions, employs a captive balloon, and only pays out the tethering rope a little further when a free flier assures him there is something worth seeing higher. Dr. Sanday gives us in these six lectures a most useful survey of work done by others which every English student should carefully read. His own process is selective rather than contributive. We are grateful for what we receive; we show our gratitude by asking for more.

PH. MOORE.

ARTICLES IN THE REVIEWS.

THIS month's *Contemporary* opens with an article by Mr. W. H. Beveridge on "Unemployment and its Cure," advocating an adequate system of labour exchanges. Mr. J. K. Mozley writes on "Modern Attacks on Christian Ethics," analysing the teaching of Nietzsche, Bernard Shaw, and Lowes Dickinson, from the point of view of one who is convinced that "so long as men feel the need of a real ethical redemption and not a mere artistic self-sufficiency they will prefer Christianity to Hellenism." Mr. J. E. G. de Montmorency, in his article "Education *Sub Dio*," pleads for open-air schools, and Mr. Stephen Coleridge furnishes a great array of figures from the returns of the Registrar-General to show how the claims of the Vivisectionists to have mitigated by their methods the sufferings and deaths from a large number of diseases cannot be sustained. Where in the case of consumption the Vivisectionists' method of inoculation has been abandoned and the fresh-air treatment adopted the results in a lessening death-rate are most encouraging. Professor Gwatkin has a very unconvincing defence of the authenticity of the Fourth Gospel as tested by the story of the "Raising of Lazarus," with references to Professor Burkitt's criticism in his "Gospel Tradition and its Transmission."

In the *Nineteenth Century and After* a number of friends write tributes to the late Sir James Knowles, who had, as Bishop Welldon says, a great genius for friendship and was an ideal host. "It was his self-effacingness that was the magnet of his personality. He shone in society by not wishing to shine. . . . He drew men together—and he drew the best out of them all." Lord Stanley of Alderley writes on the Education Bill, and Canon Hensley Henson also contributes "A Cross-Bench View." Mrs. Creighton writes in defence of Women's Settlements in reply to last month's clerical attack.

In the *Albany Review* Professor Findlay, of Manchester, writes "On Behalf of the Education Bill," and has a closing reference to the clamour about parental rights. "The 'parent,'" he says, "is merely used as a pawn in this game; those who found Parents' Leagues and push parental claims on the platform have never sought to yield to the parents of their own scholars

a share in school management. Such schools are most strictly held as a clerical preserve, and the parent's right is limited to the right of choosing to enter his child in a school governed by the clergy." There is also a notable article on "The Government and Temperance Reform" by a Licensing Administrator, and Mr. H. W. Nevins writes on "The New Spirit in India," urging that the present moment must be decisive, whether as rulers of that country we will turn back to a course of growing suppression and persecution, "or whether we will display strength enough to welcome the new spirit of freedom and nationality which we have done so much to create."

PROFESSOR GUSTAV KRÜGER.

PROFESSOR GUSTAV KRÜGER, of Giessen, whom it will be a great pleasure to welcome as our Essex Hall lecturer next Whitsuntide, is a native of Bremen, where he was born June 29, 1862. He studied successively at Heidelberg, Jena, Giessen, and Göttingen, among his teachers being Holsten, Hausrath, Hase, Ritschl, and Harnack. To the last of these he was specially indebted, and it was Harnack's presence at Giessen which determined Krüger in 1886 to establish himself in that University as Privat-docent in Church History. His hope of further intimacy with his teacher was disappointed by Harnack's removal in the autumn of that year to Marburg (and to Berlin in 1887), but at Giessen Krüger has remained. In 1889 he became "ausserordentlicher Professor," and in 1891 (after having received a call to Göttingen) he was appointed to a full professorship in the University as successor to Karl Müller. He specialised in the early history of dogma and patristic literature, and contributed a large number of articles to the *Real-encyklopädie für Protestantische Theologie und Kirche*. Since 1895 he has edited (with the help of many fellow-workers) the *Theologischer Jahresbericht*, an annual volume of some 1,500 pages, which furnishes a valuable survey of the whole field of theological literature. Dr. Krüger's independent works include writings on the Monophysite Controversy (Jena, 1884), Lucifer of Calaris (Leipzig, 1891), the Apologies of Justin Martyr (Freiburg, 1891; 3rd ed., Tübingen, 1904), the History of Zacharias Rhetor (Leipzig, 1899). His "History of Early Christian Literature in the First Three Centuries" (Freiburg, 1895) is an admirable handbook for the use of students, published in an English translation by the Rev. C. R. Gillett, Librarian of the Union Theological Seminary, New York, in 1897 (Macmillan). To Professor Weinell's popular "Lebensfragen" series, Dr. Krüger contributed in 1905 a volume on the "Dogma of the Trinity in its Historical Development" (dedicated to Harnack, "in thankful remembrance of student days twenty years ago"); and in 1907, as we mentioned last week, he contributed a double number to Schiele's series of *Religionsgeschichtliche Volksbücher* on the history of the Papacy and the Popes, "Das Papsttum, seine Idee und ihre Träger." A lecture on "Dogma and History" by a scholar of such achievements and such high capacity we shall await with the keenest interest.

THE CHILDREN'S COLUMN.

THE next evening, before the lights were lighted, the children and their parents sat again around the fire. Dolly slipped on to her father's knee, and said "Tell us something again, father, as you did last night, about *great* people, and obeying."

"Yes, we'll talk about it," said her father. "You said, Stephen, that obedience was rather poor-spirited, and that it was better to be *free*. What do you mean by *free*?"

"Free to do as you like, father; not to have to obey orders and rules."

"That was what the young lad wanted, in Jesus's story of the Prodigal Son. Did he find freedom?"

"Oh well, he was awfully unlucky, poor fellow, and he was silly, too," said Stephen, "he spent all his money."

"But he was 'free' to do that, wasn't he?"

"Yes, but everybody isn't as silly as that, he needn't have done it unless he liked."

"Well, Stephen, a number of young lads have wanted their freedom, and shaken off all control in the same way. A boy will refuse to obey his father, and cease to mind his advice; he goes with companions as young and uncontrolled as himself, heeds no warnings, gets into scrapes or troubles or mischief, perhaps he drinks or gambles. Where is his freedom then? Is he free? Is he not a slave to his companions, his habits, his fancies, blown here and there by every wind of temptation? He thinks it childish to obey any authority or laws or rules. But what humblest child at school, obedient to his master, his parents, his conscience, and even to the despised 'rules,' is not enjoying a glorious freedom compared to that lad's? Through obedience, order is put into his life which sets his spirit free, and leaves it unburdened by chance desires."

"Yes, of course, *children* have to obey; but I didn't think it would last always," said Stephen.

"As far as that goes we are all of us children to the end of our days. Look at it in this way: no state or country could exist without laws. If every man was 'free' to do exactly as he liked, there would be nothing but confusion and anarchy, which means absence of rule. Every state has its laws, and people are bound to obey them."

"Oh, yes, I know that," said Stephen.

"Well, then, in a small way every person is a state, which can no more do without its laws to regulate the unruly or wilful members, than a real state can. If a greedy man over-eats or over-drinks himself, there are laws which do not fail to punish him. If he disobeys these laws and gets drunk, does he show himself a freer man as he lies wretched and helpless than if he had been obedient and kept sober?"

"Well, no, of course that's horrid."

"Some epidemics of illness have often been called 'visitations of God.' The name was intended to show that these epidemics could not be helped; but when it was found that they spread much faster and were much worse where people were

dirty and lived in bad air, with shut windows, it came to be seen that the visitation of God was because His natural laws had been disobeyed, and was not an unprovoked 'visitation.' They had brought it on themselves.

"Then there is a law that gas will explode if a light comes to it. If you send for a man to cure an escape of gas, and he takes a lighted candle to search for it, in disobedience to that law, of course, an explosion follows. Ought he to be left 'free' to take a light and blow up his friends and himself because he does not consider it manly to obey rules or attend to laws?"

"No, father, I see all that, but I didn't exactly mean those sort of things. It is, of course, foolish not to obey those kinds of rules."

"Well, my boy, I know what you are thinking of, but the whole thing works out together, and is all one. But you meant that you would like personally to be free from control and restraint, and able to go your own way. But you see, Stephen, that we do not live alone in the world. Others are in the same case as ourselves, and are also involved in all we do. Suppose for a moment, that a man were 'free to do as he liked' in everything. Supposing that he did not earn more than just enough to support his wife and children, but that he 'liked' to spend all that he had on a motor, or a fine horse, and to dress himself smart, leaving his wife and children without food; where would be his *wife's* 'freedom to do as she liked,' which she would have just as good a right to as he had, and Tom, Jack, and Harry too? A lot of separate 'freedoms,' all running up against each other, and making life impossible."

The children laughed.

"And then supposing he felt free to do as he liked with his children, and ill-used them, starving them because he wanted his money for his own pleasure, or beating them, because (in *their* poor search after 'freedom') they tried to do 'as they liked,' poor things! What sort of freedom would that be? You see we are all bound together, and unless we all obey certain rules there could be no society. We should be for ever interfering with others and they with us."

"Yes, I see," said Stephen, with a sigh, "it's very awkward."

His father laughed. "Yes, very," he said. "But Stephen, there is a plain and simple remedy."

"Is there, father? it seems to me very perplexing."

"It's only perplexing when you fight against restrictions. When you *accept* rules and laws which are necessary for all, and loyally work *with* them instead of warring against them, all becomes plain. Do you understand any better now?"

"I think I do, father," but Stephen spoke rather wearily.

"You are tired, and I am obliged to go now. We will have another talk about it all to-morrow."

So the little party broke up.

GERTRUDE MARTINEAU.

LIFE is not so short but there is always time for courtesy.—Emerson.

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LONDON, APRIL 11, 1908.

FREEDOM AND FELLOWSHIP.

"FREEDOM and Fellowship in Religion: Proceedings and Papers of the Fourth International Congress of Religious Liberals held at Boston, U.S.A., September 22 to 27, 1907." Such is the title of the volume, edited by the Rev. CHARLES W. WENDTE, the indefatigable secretary of the International Council, that "fountain of ingenuity, resourcefulness and fertilising imagination," to whose "buoyant, inspiring optimism" the President paid so just a tribute. This volume of 650 pages, with its fifty-five portraits, is one more monument of his enthusiastic diligence, and it may now be had for five shillings at Essex Hall. (Another sixpence for the postage.) All who were at Boston will wish to have this record, and it will prove a mine of interest to a much wider circle of readers.

The keynote of the whole proceedings was admirably struck by the President, Dr. S. A. ELIOT in his opening address, when he said:—

"The significance of this gathering is that it is composed of men and women who in the pursuit of truth and righteousness dare to commit themselves unreservedly to the control of the law of liberty.

This council is the unfettered servant of truth, freedom, and brotherhood. The type of religious thought and feeling represented here is broadly inclusive. It is not to be identified with any one form of sectarian opinion or organisation. The universal religious consciousness creates here a meeting-place for a score of different faces, traditions, doctrines, names, and allegiances. The intellectual characteristic of this company is open-mindedness. We do not desire to promote uniformity of opinion. . . . We come with our little sectarian jealousies, our misunderstandings, our possible antipathies, and we discover that our very differences represent not so much the diversities as the universality of religious faith. Here we come into the atmosphere of cordial fellowship and good will. We lay aside our narrower pursuits, the ambitions that divide us, the cares and fears that so easily beset us, and refresh ourselves with a nobler reach of vision. We meet for social intercourse and for the exchange of opinion and experience. We

enjoy the stimulus of intellectual variety, we broaden our horizons, we lift our instinctive prepossessions to the higher levels of rational and friendly debate. We form enduring friendships. We discover unexpected identities of spirit and purpose. We learn how much of breadth and true liberality there is in nations or communities we had supposed to be exclusive and despotic. We emphasise the convictions that all good men hold in common. We unseal again the fountains of idealism where the thirsty soul, weary of materialism, has so often refreshed itself. We renew faith and courage, and we return to our homes re-enforced by a new sense of the grandeur of our life together and the irresistible attraction of our common hopes and ideals."

And now, having actually returned home long since, but with memories still fresh and grateful, of all that we enjoyed in Boston, we respond once more with full assent to the spirit of these words, and at our leisure can study in those pages all the wealth of what was then offered us in a profusion which at the time made full appreciation impossible.

Here are voices from England, Germany, France, Denmark, Sweden, Switzerland, Holland, Scotland, Austria, Hungary, Italy, New Zealand, Australia, India, and Japan, telling of the conditions of religious life in these several countries, from very various points of view, and in addition to these are many other papers, such as Professor PFLEIDERER'S on "The Tendency of Positive Religions to Universal Religion," Professor EUCKEN'S on "What does a Free Christianity require to become victorious?" Professor RADE'S on "The Burden and Blessing of Tradition," the Rev. G. SCHOENHOLZER'S on "A Protestant Declaration of Faith," Professor MONTET'S on "JOHN CALVIN and the Reformation Movement at Geneva," the Rev. W. G. TARRANT'S on "The World War with Intoxicants," the Rev. C. J. STREET'S on "The Relation of Christianity to Religion," and the Rev. L. RAGAZ'S on "The Ethical Basis of Liberal Christianity," all deserving of careful study.

Then there are the addresses at the great opening meeting on the Sunday evening in Symphony Hall, by Drs. T. R. SLICER, EDWARD EVERETT J. HALE, and BOOKER WASHINGTON, and at the two sessions of the American National Conference which formed part of the proceedings of the week, the speeches at the Hotel Somerset reception, and a number of addresses given in the various sectional meetings: for Religious History, Comity and Fellowship, Social and Public Service, Women's Work, &c. Dr. JOHN HUNTER'S Congress sermon, "De Profundis Clamavi" fills twenty-six pages in this volume, and to the quiet reader its appeal will now go home more effectively, in all

probability, than at the time of its delivery at the end of an exhausting day. In the appendix there is an interesting collection of letters from friends in many lands who were unable to be present, beginning with that of Dr. CARPENTER, the first President of the International Council, and concluding with that of Rabbi PHILIPSON, of Cincinnati, Ohio, President of the Central Conference of American Rabbis, who sent at the same time a copy of his book on "The Reform Movement in Judaism." The German correspondents included BOUSSET, WENDT, and WEINEL; the French PAUL SABATIER, CHARLES WAGNER, and PÈRE HYACINTHE; the English, Mrs. HUMPHRY WARD and STOPFORD BROOKE.

This is simply a note of reminder of what will be found in this substantial volume. Mr. WENDTE must be heartily congratulated on the happy completion of his task as editor.

OUR CHURCH POLITY.

THE President of the National Conference concludes this week his response on the discussion which has been carried on for the last three months in these columns on the problem of our church life. The response will be disappointing to those eager spirits who had hoped that this discussion might at last lead to the settlement of long-vexed questions. We confess to disappointment also that the discussion itself did not concentrate on the fundamental questions of church life, and lead to a clearer apprehension of the meaning and responsibility of church membership, and the sources from which alone new and effective vigour can be hoped for. This quest and this endeavour we shall not abandon, and after Easter shall make a fresh attempt to put our own meaning at least, and our own ideal, into words. But meanwhile, in the present discussion, Mr. WOOD simply sets all such questions on one side. He bids us attempt to do one piece of practical work, towards ministerial betterment and the saving of a number of feeble churches which are bordering on extinction, and to contemplate a further re-adjustment of our practical efforts of co-operation. His hope is that while we are doing these things our ideas will clear themselves, and we may be brought nearer to a true unity of church life.

As to the democratic Penny-a-Week Fund, which is to secure that the stipends of all ministers shall be raised to the minimum of £150 a year, we have to ask how it will work out in practice. Suppose an enthusiast is found in every congregation who will regularly collect the pennies and forward them to the treasurer of the National Conference, how is the fund to be administered? At present, grants are variously made by the Augmentation Fund, the Sustentation Fund, and the British and Foreign Unitarian Asso-

ciation, this last often through the local associations, which make also their own grants towards ministerial stipends. The proposed new Penny Fund is, presumably, to come in to supplement all these wherever each of them, in its own field, fails to secure as much as £150 a year to any minister. Would that be a really wise and practicable method?

Mr. Wood bids us at present leave the consideration of ideals alone (except the very substantial ideal of brotherly helpfulness), and to give our whole attention to this bit of much-needed practical work. Well, as matter of fact, the British and Foreign Unitarian Association is at present the best working instrument we have for the collection and distribution of such funds. As a missionary society it commands the largest measure of support, and is in a position either directly or through the local associations most effectively to do this work of practical helpfulness, co-operating, as it does, with the managers of the two Sustentation Funds. It has this year to make a great appeal to the body of our people as a whole for a widening of the basis of subscription, for a truly democratic response, that its work may be sustained, both in the matter of church help and of publications, and of other missionary effort both at home and abroad, at least at its present high standard of usefulness. We publish this week an appeal from the officers of the Association, stating the position, and asking for loyal and generous support of their efforts, both from those who can give large sums and those who can only give a little. The help of all alike is needed. And at the same time we have the letter which Mr. Spedding has addressed to those who have been reached by the Van Mission. That appeal also rings true, and we are glad to hear that it has already been met by a most encouraging response. Pennies a week mean shillings in the year, and it is these democratic shillings from an ever-widening constituency that the Association needs. Will it not be better to put all our force and all our enthusiasm into the effort to make this well-equipped missionary society and the local associations more effective still, rather than attempt a new fund as a separate remedial measure? But if conscience forbids any to give to a fund so administered, there are the two Sustentation Funds always in need of more subscribers. And in the matter of co-operation, and the new co-ordination of effort in the grouping, or the circuit system, let the District Associations wake up to a new perception of what is demanded of them, and especially of the stronger churches in their constituency, and set themselves with a stronger determination and greater enthusiasm of unselfish service to help towards a true brotherhood among the churches.

THE VAN MISSION LEAGUE.

THE following letter from the missionary agent of the British and Foreign Unitarian Association will be of interest to many of our readers beyond those immediately concerned:—

A Letter to Friends who visited the Unitarian Vans.

DEAR FRIENDS,—You are aware that during the past two years the Unitarian vans have visited many parts of the country, and that the work of the mission has met with much success. Last summer about 450 meetings were held, with an average attendance of nearly 300 adults. In many of the places visited no public proclamation of Unitarian teachings had hitherto been made. Large quantities of literature were distributed. Several hundreds of non-Unitarians visited the vans, and many of them are now regularly receiving our publications through the post. From every point of view the work has been fruitful of good results and we are looking forward to a vigorous campaign in the coming summer.

The vans have also visited many places where our own churches were already established, and it has been our happy experience to receive from the friends in these districts a very cordial welcome and much valued assistance. Our own people have attended the meetings in large numbers, and nearly every church and school has borne testimony to the good effects produced by the mission in stimulating local interest, and in helping to remove old standing prejudices.

During the summer about 2,000 members of our churches and schools visited the vans and signed their names in the visitors books. There were, of course many others present who were unable to do so. We take it for granted that all those who came were well-wishers, and that they hope the mission will succeed; We believe also that they would be willing to help the work if some direct and simple way could be found. "What a splendid thing it would be," says one of our friends, "if we could permanently enlist all this interest and sympathy in behalf of the Van Mission."

That is what we are now trying to do by establishing a society, which at the outset should include everybody who has signed our books.

We hope that your name may be included in our list of original members.

What the society should do in each district would depend largely upon local conditions; but everywhere there is room for service, for earnestness, and mutual encouragement. The strongest places have room for workers, the weakest sorely need them. A day will come when our people will more readily vow themselves for the truth we hold dear, that the world may be happier, and the kingdom of God come nearer. "Here am I, send me." Let, then, the league count for the deepening of the spiritual life, and a greater force of soul; a more regular attendance upon public worship and a widening of church membership; the helping and teaching of the children; everything that experience and need show are best for your own church and school life, and therefore, if your faith

is worth anything practical, best for the life of the town and district in which you live. Express it which way you like so long as you mean something that will help, and are willing to lend a hand.

Then as to a definite proposal for helping the van work in the country.

The mission has been splendidly started by a few generous friends, who have willingly given hundreds of pounds in the belief that this work wanted doing, and that it could be done. Their faith has been fully justified. There seems to be no doubt that had there been more vans they would have had at least an equal success. To increase the number, however, is not immediately possible. Ministers and laymen have willingly given their services without fee or reward, but we have not an unlimited number of men, and we do not, therefore, seek to provide new vans at present.

Assistance also, is first required to make the Mission entirely self-supporting; but to do this at least another £100 a year is needed.

How is this money to be raised?

We hope by the new league.

The Van Mission is a popular movement, it looks for popular support; and it asks only for a subscription which is within the means of everybody.

If the 2,000 friends whose names are in our books were to subscribe not less than a shilling each, they would provide the working expenses of one van for the summer tour, and it is this practical piece of work that we are now asking you to assist in. If you are willing to do this, will you kindly fill up the enclosed form, stating your willingness to be a member of the league, and sending in a subscription of 1s. or upwards in stamps or postal order?

We are sending a copy of this circular to all those in your town who signed the books, but we want the names and addresses also of others who are known either to have attended the meetings or to be interested in our work. If we can have hearty co-operation in this matter, the Society instead of having 2,000 members should soon be 5,000 strong. The Van Mission would then have called into existence the strongest numerical society within our borders. Is this not worth trying for? There would practically be no limit to the work and the influence with such a society could exert. In places where many members reside occasional meetings of the members might be addressed by speakers deputed by the mission. The Van illustrated lecture might also be given. Some members would be willing to distribute pamphlets among friends and inquirers, to arrange meetings for the study of our principles, or to engage in any work which local conditions might suggest. What we believe is that many of our friends hail the advent of the Van Mission as the precursor of awakened interest in the life of our churches and schools, and as far as we are able we are going to justify that belief. We look to the dissemination of our truths and principles amongst strangers, but we look also to the quickening of our own religious life, and we want to feel that on our side is everyone who believes that the "greater things" have yet to be.

Will you help us in this missionary effort, and join the league?—Yours sincerely,

THOS. P. SPEDDING

Clovercroft, Buckingham-road, Heaton Chapel, near Stockport.

APPEAL TO UNITARIANS.

SIR,—Never before was there a time so favourable as the present for the spread of a liberal religious faith. Recognising the opportunity and the need, the Committee of the British and Foreign Unitarian Association have determined to go forward with the missionary work that is waiting to be done.

If our religious movement is to have the influence it should have on the thought and life of the world, churches in which men are labouring with devotion to uphold our faith must be maintained, new centres of worship and work should be established, and our message made more widely known among the people.

The treasurer will this year require about £3,750 for grants to congregations, and for special services and lectures; £1,500 for the printing and publication of books and tracts; £750 for the expenses of four Unitarian vans; £600 for gifts of literature to public libraries, postal missions, and religious inquirers; £1,000 for missionary work in the Colonies, India, Hungary, and other countries.

To have this work done and paid for £2,200 in additional subscriptions will be required. The last £500 is already promised by a generous friend of the Association. We believe the money can and will be raised, and we make a strong appeal to every Unitarian to give something towards extending to others the blessings of the faith which he enjoys.

We ask for subscriptions, large and small. Let each one do his or her part with good feeling and generous enthusiasm. To give will add fresh impulse and hope, and will do much to quicken and inspire our churches and our work in town and country. Our hearts will be warmed and our courage renewed by this united missionary effort.

The work the Association seeks to do is for God and humanity, for faith, freedom, and progress in religion; and the duty of supporting and maintaining it is a high privilege.

W. B. BOWRING, *President.*

HOWARD CHATFIELD CLARKE,
Treasurer.

W. COPELAND BOWIE, *Secretary.*
Essex Hall, London, April 8, 1908.

We are glad to call the attention of our readers to the appeal of Dr. Tudor Jones for the Church Building Fund at Wellington, New Zealand. It is most desirable that a church building should be secured with as little delay as possible for a congregation which shows such promise of life in the capital of New Zealand, and we feel sure that many friends in this country will be glad to help. Dr. Tudor Jones says at the end of his letter that subscriptions may be sent to him at Wellington, but it will be simpler to forward all British contributions to the Rev. W. Copeland Bowie at Essex Hall, so that the whole amount may afterwards be sent out in one sum to New Zealand.

OUR GREAT PROBLEM.

SIR,—On the theoretical questions of church ideas and church principles I am entirely with my friends Mr. Lloyd Thomas and Mr. Freeston. But at the risk of being denounced as an Opportunist and a compromiser, I believe our wisdom in the present position of affairs is to devote ourselves to the immediate and pressing necessities of our churches, in the firm belief that something done urgently calling to be done will throw much light on the vexed problem of the Federated Church. "He that doeth the Will shall know of the Doctrine," has many applications. Experience shows that getting to practical work has often cleared the way for right thinking.

"Our weaker churches with their ill-paid ministers." Can we not in uniting to prevent their extinction take a large step towards realising the Federated Church idea? About one-fourth of our churches are just hanging on by the skin of their teeth, kept barely alive by doles and grants. Their ministers, more than 60 of them, are receiving less than £150 a year. How far this is a result and how far a cause of the weakness of their churches it is impossible to say. In the case of some of these churches it would no doubt be wise to put them out of their pain by closing their doors. But in the majority of instances, I am sure they could be revived and become again centres of of truth and grace, by more generous assistance from their sister churches. Not everything depends on the minister, yet for whatever depends on him, how can he give of his best when so much of his time and thought is concerned with keeping the wolf from the door? Even £150 a year, secured as a minimum will not relieve him from pecuniary anxiety. He will be unable to buy books, or take a holiday (I know ministers who have not had a holiday for ten years), or attend the Triennial meetings of the Conference (unless some one pays his railway fare). But at least he will be relieved from carking care for food and clothing. Is it not a scandal that we should be supporting ministers of religion at this beggarly rate? It does not comfort me in the least that many curates and Baptist ministers are in the same position. My neighbour's sins do not excuse my own. It does encourage me, however, to know that my neighbour is beginning to feel the shame of this condition as well as I, and is resolved on amendment. Mr. Ruth, the well-known Baptist minister, in one of his *Christian World* articles on "The Congregational Revolt against Independency," asks whether the Christian minister has not a Christian right to a living wage? and putting himself in the place of the ill-paid minister he says:—

"I am prepared to admit that I may not be worth more than I get. But then I am not worthy a place in the Christian ministry. Yet have I been educated for the ministry at a denominational college, and ordained with the cognisance of our denominational chieftains. Moreover, I am doing my best. But if I am not worth feeding properly, and clothing decently, why was I ever admitted to the ministry at all? If I have failed in the discharge

of my duty, if I have yielded to the besetting sin of laziness, temptation to which dogs the steps of every profession, and have consequently failed, then by all means starve me out. I deserve such punishment. It is just. It is human. It is divine. But if, through circumstances over which I have no control, I have not seemed to succeed, if I have worthily represented my denomination in a deteriorating district, and the people to whom I have ministered are too poor to pay an adequate stipend, surely I have a right to expect something more than pity from those who believe in the brotherhood of man and who preach about doing good to all, especially to the household of faith!"

The writer ends with a warning we should take to heart:—

"It is certain that so long as we are satisfied to persist in our present unsystematised system, in which some ministers of the everlasting gospel must be invited to commit social suicide and be condemned to perpetual poverty, so long shall we be the aiders and abettors of the violation of Christian fraternity and fellowship, and so long shall we keep out of the ministerial office educated and holy men whom God has made too wise to enter a ministry where not even their bread is sure."

Nor are we to stay our hands because two or three unworthy or incompetent men might benefit more than they deserve. There are dozens of entirely earnest and self-sacrificing ministers, who are bravely doing their work under the most discouraging circumstances, who must not be further sacrificed because a possible unworthy man here and there may profit.

A minimum stipend of £150 a year—can we secure it? We can, and by the simplest means possible, and a means which shall, at the same time, bring us all into closer and more vital fellowship. In my first letter, I put forward the weekly penny plan, as a method of raising the amount required. One penny a week from each of 20,000 members for 50 weeks in the year will give us more than £4,000. Strike off £500 for churches and members too poor to make even that small contribution, and there will still be sufficient to provide our minimum. I am asked, why start another fund when three large funds are already in existence for increasing ministerial stipends? The same objection might have been made 25 years ago when the Sustentation Fund was started by the Conference—that there were two funds already in existence having the same object. My suggestion is made because of the failure of these funds to meet the difficulty. Three years ago I endeavoured to bring the managers of the existing funds into council and co-operation, believing that a joint appeal issued by them to our churches would be generously met, and place the three funds in a position to guarantee that modest minimum. They did not see their way to accepting the proposal, so now I appeal to Caesar, that is, to the democracy of our churches. It is wonderful what can be done by the democratic penny. The working men of Birmingham raise £20,000 a year for our hospitals by their weekly Penny Fund. In our case one immense advantage of such a fund would be the

bringing in of everybody for the good of the whole, the enlisting of the poor as well as the rich in the maintenance not simply of the local church but of the wider communion of a national church. It would be a constant and tangible witness to the fact of fellowship. It would bring home to everyone that we are indeed members of one body "compacted together by that which every joint supplieth."

Is not this an eminently practical matter wherein we can join hands while our church theories are simmering in the pot?

I have also ventured to suggest that some modification of the circuit system under our District Associations might supply, to begin with, the organisation of our churches immediately required. This is not quite the same thing as the "grouping" idea now also being discussed. Grouping is the union of the weak with the weak, the circuit system is the grouping of the weak with the strong—a vast difference. It is doubtful whether the grouping of two small weak churches under one minister will do anything more than save the stipend of a second. I can understand that the grouping of three churches under two ministers, or of five churches under three ministers, provided one of the churches is in a strong position and one of the ministers a man of some experience, might be of the greatest advantage. A tentative effort and most interesting experiment in that direction is being made at Sheffield, where the three churches unite in issuing a common calendar, and the three ministers without any formal agreement are constantly and freely exchanging services. It is the beginning of an organised effort which may yet become a Sheffield church, meeting in different places under a joint ministry.

There are other directions in which common action is possible if first there be the willing mind. I am glad to find all over the country signs of discontent with our solitariness and independence. Of course each district has its own problems, and it is useless to attempt any cut-and-dried methods to be applied to all alike. But the more I know of our churches the more I am convinced that salvation lies along the line of real, vital co-operative association. Idols of the church are as common and as mischievous as Idols of the market-place, and one of the worst fetichisms is that of independence. No church can live or die to itself. Brotherhood and not independence is the law of life for churches as for individuals, and I am absolutely certain that a very real brotherhood may exist with a good deal of divergence about church principles.

JOSEPH WOOD.

Unity has for many years meant to us the vigorous, broad-minded, and ever-welcome weekly paper edited by the Rev. Jenkin Lloyd Jones, of Chicago. To the Foresters and Oddfellows of this country it means a monthly of their own, the proprietors of which have recently objected to the Rev. H. Bodell Smith, of Mottram, that he had no right to use that title for his monthly organ of Unitarian propaganda. The title of his magazine is therefore altered to *The Unitarian Monthly*.

CORRESPONDENCE.

[The Editor is not responsible for the opinions expressed by correspondents. LETTERS CANNOT BE INSERTED WITHOUT THE WRITER'S NAME, and all private information should be accompanied by the name and address of the senders.]

A WORD OF EXPLANATION.

SIR,—The letter of mine to which Mr. Upton refers, in *THE INQUIRER* of April 4, was, I confess, prompted by a feeling of resentment at what seemed to me an entirely uncalled-for criticism. But I should like to have an opportunity of making an explanation which, had it been made before, would perhaps have rendered some of Mr. Upton's remarks in to-day's *INQUIRER* unnecessary.

When I first read my friend Professor Pringle-Pattison's *Hibbert* article on Martineau, and again when reviewing the book containing that article, it simply never occurred to me that any one would regard it as an anti-Libertarian article. On the contrary, it seemed to me a valuable defence of a view of moral freedom which I myself had tried to set forth in a passage to which Mr. Upton twice refers apparently with approval, in *Converging Lines*, page 119. I cannot agree with Mr. Upton's interpretation of the *Hibbert* article, and I have not yet seen any reason to alter my view of Professor Pringle-Pattison's meaning.

Hence, in my reference to his article in the January *Mind*, I am conscious of no "change of front," and of no desire to "course with the anti-Libertarian hounds in the pages of *Mind*, and in Unitarian publications to run with the Libertarian hare." This hare-and-hounds metaphor is suggestive, if one wished to employ any of the natural history illustrations which have recently become popular in *THE INQUIRER*. I think I can appreciate the feelings of a domesticated animal which, when peacefully employed about its ordinary occupations, suddenly finds itself pursued by a very strong and swift greyhound who has mistaken it for a hare.

At an early date I hope to be able to make a non-controversial contribution to the problem of Free Will. But, if Mr. Upton will grant me a few days' grace, I should like to finish my share of the work of conducting the Edinburgh University degree examinations before I exclaim, with the editor of the *Hibbert Journal*, *Moriturus te salutat*.

S. H. MELLONE.

Edinburgh, April 4.

WILLIAM CLARKE.

SIR,—I am obliged to my friend Maurice Adams for the very appreciative review of the volume of William Clarke's writings which has been edited by Mr. John A. Hobson and myself. Mr. Clarke's memory has a claim on Unitarians, for he helped me to found the Free Christian Church at Cambridge when we were undergraduates there, and occasionally, in the seventies, he used to preach at King's Lynn and other places.

He and Mr. Murray Macdonald were not, however, the sole founders of the "Rainbow Circle." Some of us thought that the old Philosophical Society could be

revived, and made the attempt. Although the attempt fell somewhat short of our expectations the "Rainbow" has survived till now; it is, perhaps, the most interesting small society in London, and till the end of his life Mr. Clarke was one of its most active and illuminating members. The society, like everything else he touched, owes very much indeed to him.

May I say that I am not Herbert Burns, as the note to Mr. Adams' review states, but

HERBERT BURROWS.

99, Sotheby-road, N.

WELLINGTON, NEW ZEALAND.

APPEAL FOR THE CHURCH BUILDING FUND.

SIR,—You will allow me, I know, a small piece of space in *THE INQUIRER* to place before the friends of liberal religion a short statement concerning the Unitarian movement in Wellington, N.Z. In February, 1906, I left England as representative of the British and Foreign Unitarian Association with the commission to found a Unitarian Free Church in the city of Wellington as well as to deliver lectures and to preach in various towns of the two islands. A small body of Unitarians had been brought together to meet the Rev. Charles Hargrove when he visited the city in 1904, and after Mr. Hargrove's visit occasional services were held in a small hall. My wife and I reached Wellington at the end of March, 1906, and for the first Sunday in April a large hall was taken, and the response in attendance and enthusiasm far exceeded the expectations of most of us. Sufficient it is for me to say that the congregations have been large ever since, and at the end of nearly two years I found last Sunday evening on my return from my holidays the large hall filled with an enthusiastic congregation. The success of the movement has been great from every point of view. I write thus not in order to magnify any small capacities which I may possess, but to show that any Unitarian minister might have received a similar response because of the ready response of the people to the preaching of "Christianity in its simplest and most intelligible form."

We hold, at present, three Sunday services—one for the children and the two ordinary services, whilst weekly classes are being held in philosophy and religion, and these latter have been attended during the past two winters by about sixty members. A Ladies' Sewing Guild was formed by my wife soon after our arrival, and in July, 1907, a bazaar was held for three days, which yielded a profit of about £300 towards the building fund. This was opened by one of our members—Sir Robert Stout, Chief Justice of N.Z. Christmas, 1907, a men's club was formed, which is destined, I believe, to play an important part in the welfare of the church. We have had to pay a heavy rent for our hall; this year the rent has been raised to £100 per annum for Sunday services alone, and for the weekly classes I have had to borrow rooms and chairs from friends in the town. The movement is now on a foundation which needs a building of its own, and until this is obtained we shall be severely handicapped, and the permanency and efficiency of the work will be weakened. At the present time our building fund stands

at £600. This month (February, 1908), we have bought the freehold of a piece of land for £1,287 on which we intend soon, to erect a church. Wellington is situated amongst high hills, so that a great deal of the land which can be used for building purposes in the town proper has had to be reclaimed from the sea. Another £1,500 will be required to erect a building which will seat 500 people. I have given a promise to the congregation that I shall collect this sum before Christmas, 1908. I have already started on this campaign, and have found the response from the people all that could be desired. But the burden is too heavy for us to carry alone. And the work I am trying to do is one of vast significance. It is so to many of your own kith and kin in these far-off islands of the Southern seas.

I responded to the appeal of the British and Foreign Unitarian Association because I felt that I owed Unitarian Christianity a debt for what it had done for me, and which I can never hope to repay completely. It is in Unitarian Christianity that I found ten years ago what has transformed my whole life, and any ordinary capacity which I possess will be given ungrudgingly to make known to others who are wandering in similar darkness a religion which satisfies the deepest needs of man. So that I appeal to you, friends of liberal religion, to help us to erect a Unitarian Free Church in the capital of New Zealand. Other towns in New Zealand are desirous of hearing our gospel, and the response which I had last year in the two chief towns of the South Island—Christchurch and Dunedin—makes me confident that similar movements are capable of being realised there. The Rev. W. Copeland Bowie and the Rev. Charles Hargrove will be pleased to give anyone further information on the subject. Although longing to be back in England, we are willing to remain until this important task is accomplished. A printed list of all subscriptions will be sent you. Subscriptions may be sent to

Yours faithfully,

W. TUDOR JONES.

Bryn-y-mor, Rawhiti-terrace, Kelburne, Wellington, New Zealand.

LICENSING REFORM.

SIR,—There are many matters on which it is impossible for us all to think alike, and my letter in your issue of the 28th ult. still expresses my settled opinions, in spite of Mr. Jackson's attempt to point out the fallacies which he thinks it contains. I agree with Mr. Jackson that the value of licensed property will rise again, but my reason is that I do not expect to see the Bill pass the House of Lords in anything like its present shape. I have no reason to think Sir Wm. Dupree, whom I do not know, asks the State to grant him any relief, though he did say he had been duped—his circumstantial letter to *The Times* speaks for itself. The positive statistics given by Mr. Gimson in his letter in your issue of the 28th convince me that there is little, if any, coincidence between the number of licences and the amount of drunkenness in any given district. As to the workmen's drinking at home, tradesmen often supply impecunious customers with goods on credit, and if a workman is

determined to have a barrel, perhaps a small one, in his house, he would, if necessary, contrive to pay for it. Diminution in value usually lessens the desire to avoid forfeiture of any possession, and to that extent the licence holder would, under the Bill, lose the inducement to conduct his business creditably. I am quite unable to see that the public make any sacrifice under Mr. Asquith's Bill, inasmuch as that Bill has already lessened the value of licensed premises, and will lessen it much more should the Bill become an Act, and this is to be done in the public interest, and without compensation. There are excellent letters in *The Times* on this subject, one from the Bishop of Southampton on the 4th inst., who says, amongst other things: "Many of us are doubtful whether any advantage to the cause of temperance would follow from the State becoming Publican"; and again: "I am one of those who are heart and soul for temperance reform, but I will not be a party to any policy of spoliation, and I do not believe that any such policy is either necessary or likely to be effective in promoting the objects in view." With these sentiments I cordially agree, and I cannot see why the trade of the public-houses need spell "ruin to the community" in the future any more than in the past. The advance of temperance will not be attained so much by the closing of public-houses, which will lead to drinking in places less under control, as by going to the root of the matter and strengthening healthy educational influences which will persuade those of the working men who now drink to excess of the folly and evil of so doing. DENNIS B. SQUIRE.

*Lymebourne, Sidmouth,
April 6, 1908.*

[Mr. Arthur Chamberlain's testimony, as for a long time Chairman of the Licensing Committee at Birmingham, will probably be considered to outweigh our correspondent's opinion as to the connection between the number of licences and the amount of drunkenness in a district. A reference to Mr. Chamberlain's letter will be found among our "Notes of the Week." Our correspondent's remark that he "cannot see why the trade of the public-houses need spell 'ruin to the community' in the future any more than in the past" is amazing. Has he ever read the evidence given before the Royal Commission? Does he ignore the overwhelming testimony of judges, medical men, and employers that crime and waste to an appalling extent arise from this cause? "Any more than in the past" would go far to submerge the race. We prefer that it should be a little less.—ED. INQUIRER.]

THE past in the shape of its prophets, the future in the shape of the kingdom of God, surround us when we pray.—P. C. Mozoomdar.

I CALL that mind free which resists the bondage of habit, which does not mechanically repeat itself and copy the past, which does not live on its old virtues, which does not enslave itself to precise rules, but which forgets what is behind, listens for new and higher monitions of conscience, and rejoices to pour itself forth in fresh and higher exertions.—Channing.

BLACKFRIARS MISSION AND STAMFORD STREET CHAPEL.

THE annual meeting was held at Stamford-street Chapel on Tuesday evening, Mr. P. M. Martineau in the chair.

The report of the Committee, read by Mr. A. A. TAYLER, recorded the farewell to the Rev. W. L. Tucker last July, and the settlement of Mr. J. C. Ballantyne, of Manchester College, Oxford, as minister in September. The Induction Service, conducted by Principal Carpenter and the Revs. P. H. Wicksteed and F. K. Freeston, was held on October 4. "Of the results of Mr. Ballantyne's work," the report said, "it is as yet too early to speak, but combining, as he does, a previous experience of our work with the training of Manchester College, Oxford, and possessing deep missionary enthusiasm, it is not surprising that his influence and earnest efforts have already made themselves felt in every department of our work, and your Committee are convinced that the Mission's prospects of usefulness were never greater than at present."

The accounts, presented by Mr. W. S. TAYLER, showed a deficit of £9 on a total of £382, and there was a further deficit of £24 on the special renovation fund, for which, however, some further donations had since been received. Mr. Tayler pointed out that the deficiency was really greater than appeared, as their regular working in the past year had been unsettled, and the expense for ministerial service had been below the average. They really required a further £50 in annual subscriptions to meet their working needs.

The Rev. J. C. BALLANTYNE then read his report, in the course of which he said:—

"To take up again one's place in the ranks of the workers whom one had known so well in past years was akin to re-joining familiar travelling companions, and could bring one nothing but gladness, but to be called upon to 'take the wheel' brought many deeper feelings—the sense of assuming a sacred honour and of entering upon a task of great responsibility. But more and more I feel the assurance that the responsibility rests not upon one, but upon all of us who work together here, and that the same high privilege is shared by all.

* * * * *

"I have endeavoured to take some part, however small, in the various branches of the work, in order to gain an insight into the aims and the spirit of each, and I have only to report that I see everywhere signs of the healthy and growing interest of which evidence is to be seen in the several reports of the secretaries of societies. I trust that the work in all directions will prove increasingly fruitful in the coming years, and that the spirit of comradeship at present so noticeable among our workers may be deepened and strengthened. Still further, I earnestly hope that, as time advances, the many different activities in which we are all engaged may be more efficiently co-ordinated, drawing workers, scholars, and all members more closely together, avoiding overlapping and dissipation of energy, and ensuring the full fruition of all effort. Believing as I do that this result is to be obtained only when we are all filled with the same purpose, I look to the continuous upspringing of the Religious Spirit, with its dynamical power,

to preserve and strengthen this united purpose.

"With reference to our chapel and its mission enterprise, we read, in Mr. Charles Booth's great work on London, these few words: 'The Unitarians have a substantial chapel in Stamford-street, whence useful social work is done by ready workers. The religious influence is of the smallest, and, indeed, very little is attempted.' I doubt whether the writer of these words had sufficient knowledge of our 'religious home' to substantiate his remark, but I should like to feel that this was far from the truth, and that the 'useful social work done by ready workers' was a manifestation of a strong religious influence, providing the workers with an impelling gospel, permeating all that they set their hands to do, and rendering their work more and more potent to cheer and comfort and strengthen many a heart, young and old. Towards this end, I shall make it my earnest endeavour to keep alive and warm a true religious earnestness among our workers, and to infuse into all our activities, so far as lies in my power, this spiritual purpose."

The CHAIRMAN, in moving the adoption of the report and accounts, recalled some old memories of the London Domestic Mission, and the great value of Mr. Corkran's long ministry at Spicer-street, the tradition of which was being renewed also at George's-row. He quoted the old statement of the purpose of the Mission—"The improvement of the moral and religious character of the poor and the amelioration of their condition." They heard much nowadays of garden cities. Their Missions might be called city gardens, where lives were nurtured that were true and beautiful. At the same time, the missionary became a power, not only through the direct influence of his ministry, but, as a citizen, through the place he was able to take in the community. He wished for Mr. Ballantyne such a long and beneficent ministry as they remembered in Mr. Corkran. In conclusion, he appealed for help, not so much for money, as for personal service in the work of the Mission.

The Rev. W. G. TARRANT, who seconded, spoke especially of the great achievement it would be, if, in addition to the rest of their missionary work, they succeeded in making that chapel a centre of worship, which would be an inspiration to the people of the district, and in which their minister by his preaching would touch the great interests of life and make the men about him feel that it was worth while to come and hear.

On the motion of Mr. F. WELCH, seconded by Mr. A. S. TAYLER, the committee and officers were elected, and the Rev. W. COPELAND BOWIE then moved a resolution of hearty congratulation to Mr. Ballantyne on his marriage, of welcome to Mrs. Ballantyne, and thanks for the earnest work Mr. Ballantyne is doing on behalf of the Mission. This was seconded by Mr. A. A. TAYLER, and very cordially passed. A vote of thanks to all who had helped in the work of the chapel and Mission, moved by the Rev. V. D. DAVIS and seconded by Mr. I. S. LISTER; and a vote of thanks to the Chair, moved by Mr. BALLANTYNE and seconded by Miss MACE, brought the meeting to a close.

PROVINCIAL LETTER.

MANCHESTER DISTRICT.

THE best news I can send you is that we are all hard at work here. Inside the churches and outside our hands are, for the moment, very full. We are just on the eve of a great collective enterprise in the shape of a United Bazaar. We have contemplated this in a leisurely way for a long time, but now that it is close at hand our congregations are rousing themselves with all their old vigour. The bazaar is now an assured success in the best sense. It has pulled us together, and we have realised our solidarity. The good of this will remain long after the bazaar is over, and congregations grouped for the furnishing of particular stalls will keep in touch with one another, maintaining a friendly interest and lending a neighbourly hand in one another's affairs.

The bazaar itself will be held in the handsome premises of the Lower Mosley-street schools during Easter week. Its object is to raise five thousand pounds, towards which we hope to have one thousand pounds in subscriptions before the bazaar opens. The money is urgently needed to carry on the work of the District Association. Not only are there the newer congregations, which still require some measure of help, but some of the older ones are so situated that they are compelled to look for assistance outside their own borders. These congregations are all doing good work and they are well worthy of support. Whatever happens we cannot abandon them, and we are hoping that the bazaar will show that we have no intention of doing so.

But, if possible, I think, and even hope, that we are becoming more absorbed in a work which is larger than any denominational grouping. That is the supreme call which is made upon us by the introduction of the Licensing Bill. This goes to the roots of all our love of country and the brotherhood. It rallies us to the best interests of the nation and the end of all our concern—humanity. Many of us feel that with it, politics become human and sacred, and we are prepared to spend, and to be spent in its cause. We are organising our forces everywhere. A central council has been formed, hundreds of thousands of pamphlets are being distributed, meetings are being held, and petitions signed; the Free Trade hall has been secured for a great meeting and, later on, we shall march, with bands and banners, a hundred thousand strong, we hope, to demonstrate in one of our parks. In all this collective action we are taking our full share, and our congregations have contributed some of the principal officials of the organisation it involves. But we are not neglecting our domestic responsibilities. Resolutions have already been passed at the annual meeting and by the governing body of the district association; a special meeting of the Provincial Assembly has been held this week to pronounce on the same subject, and the congregations are holding meetings and promoting petitions in their own districts.

When we turn from these larger activities to the ordinary life of the congregations, we are back again with the old hopes and fears. It is distressing to find vacancies,

actual or impending, in one-third of our pastorates, but it may be turned to good if we seize the opportunity it affords to consider seriously possible effective groupings in joint pastorates. We are especially grieved at the pending departure (to Halifax) of the Rev. W. L. Schroeder. To his own congregation at Sale this is a sorrow of the most intimate kind, and to all of us it is an almost irreparable loss. To many brilliant gifts, Mr. Schroeder adds the persuasive power of personal charm, and while his lectures at the University and the technical school have won for him a prominent place in the city his strong manly character has endeared him to us all.

The signs of encouragement with which we have to comfort each other would not look much in print. But we all have a feeling that there is life and movement in the air. Perhaps it is only the return of Spring, perhaps it is something deeper. Certain it is that there is a growing feeling of hope of the coming of better times. The annual meeting of our district association was the best that we have held for some time, and since then there has been a splendid series of meetings and services at Moss Side to celebrate the coming of age of that enterprising congregation. The meetings were splendidly organised and well sustained throughout, and they were rendered additionally memorable by the presence of the Rev. S. A. Steinthal. Now we are looking forward to our great Sunday School gatherings on Good Friday at Chowbent. These gatherings are usually our first escape from our winter-beleaguered city, and they are always anticipated with eager delight.

CHARLES PEACH.

NEWS FROM THE CHURCHES.

[Notices and Reports for this Department should be as brief as possible, and be sent in by Wednesday, or Thursday Morning at latest.]

Ainsworth.—On Tuesday evening a meeting was held in the United Methodist Sunday-school in support of the Licensing Bill. There was a large attendance, and the vote was unanimous in favour of the Bill. Several representatives of the Unitarian Band of Hope were on the platform.

Birmingham: Small Heath.—A congregational soirée was held on April 2, to celebrate the completion of three years of the ministry of the Rev. W. C. Hall. There was a crowded attendance in the schoolroom. During the evening a capital programme of music was rendered, and congratulatory speeches were made by representative members and ministers. The ladies of the congregation took advantage of the occasion to present a university gown to Mr. Hall.

Cheltenham.—The Rev. Henry Gow, of Hampstead, whose father was once minister at Cheltenham, was the preacher last Sunday, and in the evening took for his subject "The New Theology." The text was Deut. xxx. 15, "The word is very nigh unto thee, in thy mouth and in thy heart, that thou mayest do it." What was spoken of as new theology, he said, was only another form of the old religion, which remained amid all such changes. Of that religion the three great fundamentals were belief in God, belief in immortality, and belief in duty, based on freedom of the will to choose between right and wrong. They were being led to a simpler understanding and a deeper grasp of those three things. That faith they were confident, would prevail, for the glory of God and the blessing of mankind.

Crewkerne.—The annual Sunday-school prize distribution took place at the Town Hall

on Thursday, April 2, under the presidency of Mr. Edward J. Blake. Upwards of 140 scholars, 50 of whom had not been absent throughout the year, had prizes, which were presented by Mrs. E. J. Blake. A short entertainment preceded the prize-giving, which was greatly enjoyed. There was a good attendance of parents and members of the congregation.

Glasgow: Ross-street (Resignation).—The Rev. E. T. Russell having accepted the post of missionary minister for Scotland, on the invitation of the British and Foreign Unitarian Association, has resigned the Ross-street pulpit, which he has held for the last ten years. At a meeting of the congregation a fortnight ago, Mr. Russell was asked to re-consider his decision, but at an adjourned congregational meeting, held at the close of the service last Sunday, his resignation was regretfully accepted. Mr. Russell resigns his charge at the end of May.

London: Islington.—On Thursday evening, April 2, the members of the Literary Society gave a second performance of "Still Waters Run Deep," in aid of the repair fund now being raised for the church. The performance was one that has rarely, if ever, been excelled in the pieces performed here. The various parts were ably sustained by Mrs. Sargent and Miss M. H. Bartram, and Messrs. Sargent, Bartram, Emerson, Creak, Hall, Cudlip, and Hunt, and the whole affair reflects the greatest credit on all concerned. It is interesting to record that the scenery used was made quite recently by Mr. Hicks and several lady and gentleman members of the church, and it adds considerably to the effectiveness of the acting. It is hoped that a fair sum will be added to the fund by this performance.

London: Little Portland-street.—The annual meeting of the congregation took place on Wednesday evening, April 1. It was of a very encouraging nature; for the first time for many years the congregation found itself free from debt, and with a balance in hand. This pleasant condition of things was due to the generosity of Mr. and Mrs. Charles Hawksley, who have been members of the congregation from their early years. Mr. Charles Hawksley, on the anniversary of his father's birth, 100 years ago, attended the service with his son and grandson, and gave a special donation of £100. Thomas Hawksley, C.E., F.R.S., became a member of the congregation in 1852, under the ministry of the Rev. Edward Tagart. The services planned and conducted by the Rev. J. Page Hopps at the Euston Theatre have been a great impetus to the Little Portland-street congregation. Many of the members gave time and help, and rejoiced greatly in the large attendances. New members continue to join the congregation, and some have given their assistance in the Institute and Sunday-school. On Sunday, April 5, the scholars attended and sang an anthem and several hymns, and listened to the service with the greatest attention. After which four christenings took place. A gentleman, home from India, finding his way with the greatest difficulty to a Unitarian Chapel, remarked: "Here are no stained-glass windows, no ceremonial, but real simple worship, and no class distinction!" Another new-comer said, "I feel the peace and reverence of this old-world chapel."

Manchester: Broughton.—A cake and apron sale, held on Saturday, March 28, by which it was originally hoped to raise £6 or £7, realised £22. The Sunday-school workers, who have had charge, have not only enjoyed the preparations for the sale, which have been pressed on with vigour and enthusiasm, but also find the result extremely gratifying.

Manchester: Failsworth (Resignation).—The Rev. Albert Thornhill, M.A., has resigned the pulpit of the Dob-lane Unitarian Chapel.

Newport, Mon.—The annual church meeting was held on Thursday evening, April 2, and was well attended. The report referred sympathetically to the great loss sustained by the death of Mr. W. Banks, one of the vice-presidents. By the settlement in September last of the Rev. Arthur Culland the church had for the first time the advantage of a resident minister, and several fresh branches of work had been started. Of these the Sunday-school was the chief, which promised to be a source of strength to the church. The formation of a Literary and Social Guild had also proved successful, with a most attractive programme of social gatherings, concerts, lantern lectures, &c. The financial statement showed an increase of

£10 6s. 8d. in the amount contributed by the congregation as compared with the previous year, and a balance in hand of £1 8s. 3d. There was a small increase in the number of members and subscribers, after deducting the losses by removal and other causes. All the retiring officers were re-elected, together with a representative committee.

Oldbury.—On Sunday, March 29, the Unsectarian P.S.A. class was addressed by the Rev. W. G. Topping. At the annual meeting of the Unitarian congregation next day in the Free Schools a satisfactory report of the year's work, with an increase in membership, was presented. Mr. Topping presided, and an encouraging speech was made by the Rev. F. A. Homer, of West Bromwich. During the evening wedding gifts were presented to three couples in the congregation.

Rochdale.—As the result of a suggestion made by the Committee of the Unitarian Church, a committee consisting of representatives of the Heywood, Middleton, Oldham, Todmorden, and Rochdale Churches was formed in order to promote greater intercourse between these neighbouring congregations. The first step in the direction of effecting this purpose was taken on Saturday, March 28, when over 450 people met at Clover-street school for a tea and social. There were some 80 present from Heywood, 25 from Middleton, 55 from Oldham, and 60 from Todmorden. At the evening meeting Mr. Fred Hall, superintendent of the Rochdale Sunday-school, presided. Both he and the Rev. T. B. Evans, of Heywood, who was the appointed speaker, indicated what benefits might accrue from more frequent association. Members of the different churches contributed to the musical part of the programme, and the remainder of the time was spent in dancing. The members of the joint committee are to be congratulated on the very excellent beginning thus made. A joint picnic to Hardcastle Crags has been arranged for Saturday, June 27.

Wimbledon (Induction).—A service was held in the Worple Hall on Wednesday evening for the induction of Mr. W. E. Williams, B.A., as minister of the Unitarian Church, which at present meets for worship in that hall. (It is not three minutes' walk from Wimbledon station.) The service was to have been conducted by the Rev. F. K. Freeston, but he was prevented by indisposition from being present, and his place was taken by the Rev. R. N. Cross; Dr. Carpenter, Principal of Manchester College, Oxford, of which Mr. Williams was a student, gave the induction address. "To bear witness to the truth," that, he said, was the great purpose of ministry and of a living church. Their minister came into the midst of a little group of friends, who sought to build up there a church of the Liberal Faith, of the Open Way, of that broad liberal Christianity which they believed to have been the witness of Jesus himself to divine things. Such ministry was no easy task, but with great obligations went great privilege, and it was a source of deep inner joy. The minister must have the witness of the Spirit in his own heart. Only he who had first learnt to live could unfold the mysteries of life. That was the burden laid upon the minister in these days. He must be able to bear direct testimony to divine things. His authority was only in the sincerity of his speech, and power to interpret the feelings and elicit the response of his hearers. He must learn diligently to feed the sacred fire. At the conclusion of his address Dr. Carpenter insisted that civic duty was a part of religious obligation, and in the coming age religion would have to admit new social ideals within its fold, to recognise and face new dangers, and organise its ethics along new lines, in the great war with poverty, ignorance, suffering and want. That meant in the long run that all institutions of privilege and wealth of position and culture, would be tested by fresh standards, and only endure as they could justify themselves for the common weal. The future of organised religion depended on the answer to the question, what part the Christian Church would take in that great process. There was no easy way to the regeneration of man; but the church which did not aim high would fail of its end. A great trust was committed to them. He concluded with the exhortation to minister and people, to be strong and of a good courage. At the conclusion of the service tea and coffee were

served in another part of the hall, and at half past eight Mr. John Harrison, President of the London District Unitarian Society took the chair at a public meeting of welcome to the new minister. The Secretary read a number of letters from friends unable to be present, and three from Wimbledon ministers of other denominations. The Baptist minister regretted he could not come, because his "theological standpoint was too diverse," but he hoped to stand side by side with Mr. Williams in humanitarian and social work. The Presbyterian minister expressed the conviction that the cause of righteousness and peace would find in him a true worker, and the Congregational minister heartily wished him every possible success, and desires for him and his church the richest blessing. There was room for all, he said, in the Master's vineyard. The Chairman offered a very cordial welcome to Mr. Williams on behalf of the L.D.U.S., and speaking as the son of a minister, urged the congregation to be always considerate and sympathetic towards their minister, to call out the best that was in him. He referred also to the Rev. T. E. M. Edwards, by whose efforts that movement was first started. He felt sure they would all wish to express sympathy with Mr. Edwards in his illness. Mr. Dearden offered a very hearty welcome on behalf of the congregation, and was seconded by Mr. C. A. Peek, the hon. secretary, and the Rev. V. D. Davis welcomed Mr. Williams on behalf of the London ministers. Mr. Williams gratefully acknowledged the welcome accorded to him, with a special word of thanks for the welcome implied in the letters of the other Wimbledon ministers. It would be his aim, he said, not to waste time in theological disputation, but to attend rather to what could be done for social amelioration. He rejoiced in the freedom of their religious fellowship, in which the great aim must be the building up of character, and he quoted the motto of their church, "Here let no man be stranger." The Rev. W. G. Tarrant, who is Mr. Williams's nearest neighbour, then made a speech of wise and happy counsel, and the meeting closed with a hearty vote of thanks to chairman.

THERE is no ultimate authority in religion save the authority of God in us; and the only true spiritual authority wielded by men is that which belongs to them so far as they make clearer and stronger in us God's own teaching.—R. A. Armstrong.

THERE is hardly anything, it seems to me, that one could wish for oneself better than this, to be remembered by one's friends as one who always left a streak of sunshine behind him wheresoever he was and wheresoever he went. So remembered one might die content. And this is a matter, to a large extent in our own power.—C. J. Perry.

OUR CALENDAR.

It is requested that notice of any alteration in the Calendar be sent to the Publisher not later than Thursday Afternoon.

SUNDAY, April 12.

LONDON.

Acton, Creffield-road, 11 and 7, Rev. ARTHUR HURN.
Bermondsey, Fort-road, 7, Rev. JESSE HIPPERSON.
Blackfriars Mission and Stamford-street Chapel, 11, Rev. J. C. BALLANTYNE; 7, Rev. G. C. CRESSEY, D.D.
Brixton, Unitarian Christian Church, Effra-road, 11, Rev. G. C. CRESSEY, D.D.; 7, Rev. J. C. BALLANTYNE.
Child's Hill, All Souls', Weech-road, Finchley road, 11.15 and 6.30, Rev. EDGAR DAPLYN.
Croydon, Free Christian Church, Wellesley-road, 11 and 7, Rev. W. J. JUPP.
Deptford, Church-street, 11.15 and 6.30, Rev. A. J. MARCHANT.
Essex Church, The Mall, Notting Hill Gate, 11 Rev. F. K. FREESTON; 3.15, Rev. JOHN BALLANTYNE; 6.30, Rev. W. G. TARRANT, B.A. Sunday School Anniversary.

Forest Gate, corner of Dunbar-road, Upton-lane, 11 and 6.30, Rev. H. WOODS PERRIS.
 Hackney, New Gravel Pit Church, Chatham-place, 11.15 and 7, Rev. H. RAWLINGS, M.A.
 Hampstead, Rosslyn-hill Chapel, 11.15 and 6.30, Rev. H. GOW, B.A.
 Highgate Hill, Unitarian Christian Church, 11 and 7, Rev. A. A. CHARLESWORTH.
 Ilford, Assembly Rooms, Broadway, 7, Rev. W. H. ROSE.
 Islington, Unity Church, Upper-street, 11 and 7, Rev. E. SAVELL HICKS, M.A.
 Kentish Town, Clarence-road, N.W., 11.15 and 7, Rev. F. HANKINSON.
 Kilburn, Quex-road, 11 and 7, Rev. CHARLES ROGER, B.A.
 Lewisham, Unitarian Christian Church, High-street, 11 and 7, Rev. W. W. C. POPE.
 Little Portland-street Chapel, 11.15 and 7, Rev. J. PAGE HOPPS.
 Mansford-street Church and Mission, Bethnal Green, 7, Rev. GORDON COOPER.
 Peckham, Avondale-road, 11, Rev. J. HIPPERSON; 6.30.
 Plumstead, Common-road Unitarian Church, 11 and 6.30, Rev. L. JENKINS JONES.
 Richmond, Free Church, Ormond-road, 11.15 and 7, Rev. FELIX TAYLOR, B.A.
 Stepney Green, College Chapel, 11 and 7, Mr. W. R. MARSHALL.
 Stoke Newington Green, 11.15 and 7, Dr. F. W. G. FOAT, M.A.
 Stratford Unitarian Church—11, Mr. A. PHARAOH; 6.30, Mr. DELTA EVANS.
 Wandsworth Unitarian Christian Church, East Hill, 11, Rev. W. G. TARRANT, B.A.; 7, Rev. FRANK K. FREESTON.
 Wimbledon, Smaller Worple Hall, 11 and 7, Rev. W. E. WILLIAMS, B.A.
 Wood Green, Unity Church, 11 and 7, Rev. Dr. MUMMERY.

ABERYSTWYTH, New Street Meeting House, 11 and 6.30, Mr. D. ROBERTSON DAVIES.
 BATH, Trim-street Chapel, 11 and 6.30, Rev. J. M. McDOWELL.
 BLACKPOOL, Dickson-road, North Shore, 10.45 and 6.30, Rev. ROBERT MCGEE.
 BLACKPOOL, South Shore Unitarian Free Church, Lytham-road South, 11 and 6.30.
 BOURNEMOUTH, Unitarian Church, West Hill-road, 11 and 6.30, Rev. C. C. COE.
 BRIGHTON, Free Christian Church, New-road, 11 and 7, Rev. PRIESTLEY PRIME.
 BUXTON, Hartington-road Church, 11 and 6.30, Rev. GEORGE STREET.
 CANTERBURY, Ancient Chapel, Blackfriars, 10.50, Rev. J. H. SMITH.
 CHESTER, Matthew Henry's Chapel, 11 and 6.30, Rev. D. JENKIN EVANS.
 DOVER, Adrian-street, near Market-square, 11 and 6.30, Rev. C. A. GINEVER, B.A.
 DUBLIN, Stephen's Green West, 12, Rev. G. H. VANCE, B.D.
 GUILDFORD, Ward-street Church, North-street, 11 and 6.30, Mr. GEORGE WARD.
 HASTINGS, South Terrace, Queen's-road, 11 and 6.30, Rev. S. BURROWS.
 HORSHAM, Free Christian Church, Worthing-road, 11 and 6.30, Rev. J. J. MARTEN.
 LEEDS, Mill Hill, 10.45 and 6.30, Rev. C. HARGROVE, M.A.
 LEICESTER, Free Christian Church, 11 and 6.30, Rev. C. E. PIKE.
 LIVERPOOL, Ancient Chapel of Toxteth, 11 and 6.30, Rev. CHARLES CRADDOCK.
 LIVERPOOL, Hope-street Church, 11 and 6.30, Rev. H. D. ROBERTS.
 LIVERPOOL, Ullet-road, Sefton Park, 11 and 6.30, Rev. J. H. WEATHERALL, M.A.

MAIDSTONE, Unitarian Church, Earl-street, 11 and 6.30, Rev. ALEXANDER FARQUHARSON.
 NEW BRIGHTON and LISCARD, Memorial Church, Manor-road, 11 and 6.30, Rev. E. PARRY.
 NEWPORT, Isle of Wight, 11 and 6.30, Rev. H. M. LIVEN.
 OXFORD, Manchester College, 11.30, Rev. Dr. CARPENTER.
 PORTSMOUTH, High-street Chapel, 11 and 6.45, Rev. JAMES BURTON, M.A.
 PORTSMOUTH, St. Thomas-street, 11 and 6.45, Mr. T. BOND.
 SCARBOROUGH, Westborough, 10.45 and 6.30, Rev. OTTWEILL BINNS.
 SEVENOAKS, Bessell's Green, The Old Meeting House, 11.
 SHEFFIELD, Upper Chapel, 11, Rev. C. J. STREET, M.A., LL.B.; 6.30, Mr. F. MADISON, M.P.
 SIDMOUTH, Old Meeting, High-street, 11 and 6.30, Rev. WILLIAM AGAR.
 SOUTHPORT, Portland-street Church, 11 and 6.30, Rev. E. D. PRIESTLEY EVANS.
 TORQUAY, Unity Hall, Lower Union-street, 11 and 6.30, Rev. A. E. O'CONNOR, B.D.
 TUNBRIDGE WELLS, Mechanics' Institute, Dudley-road, 11 and 6.30.
 WEST KIRBY, Tynwald Hall, opposite Station, 11 and 6.30, Rev. H. W. HAWKES.

GERMANY.

HAMBURG, The Church of the Liberal Faith, Logenhaus, Welckerstrasse, 11, Rev. GARDNER PRESTON.

SOUTH AFRICA.

CAPETOWN, Free Protestant (Unitarian) Church, Hout-street, 6.45, Rev. RAMSDEN BALMFORTH.

GOOD FRIDAY.

Essex Church, Notting Hill Gate, 11, Rev. R. N. CROSS, M.A.
 Hampstead, Rosslyn Hill Chapel, 11.15, Rev. H. GOW, B.A.
 LIVERPOOL, Ullet-road, 11, Rev. J. C. ODGERS, B.A.

BIRTH.

LINDSAY.—On March 31, at 9, Belle Vue Park, Sunderland, the wife of the Rev. William Lindsay of a daughter.

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